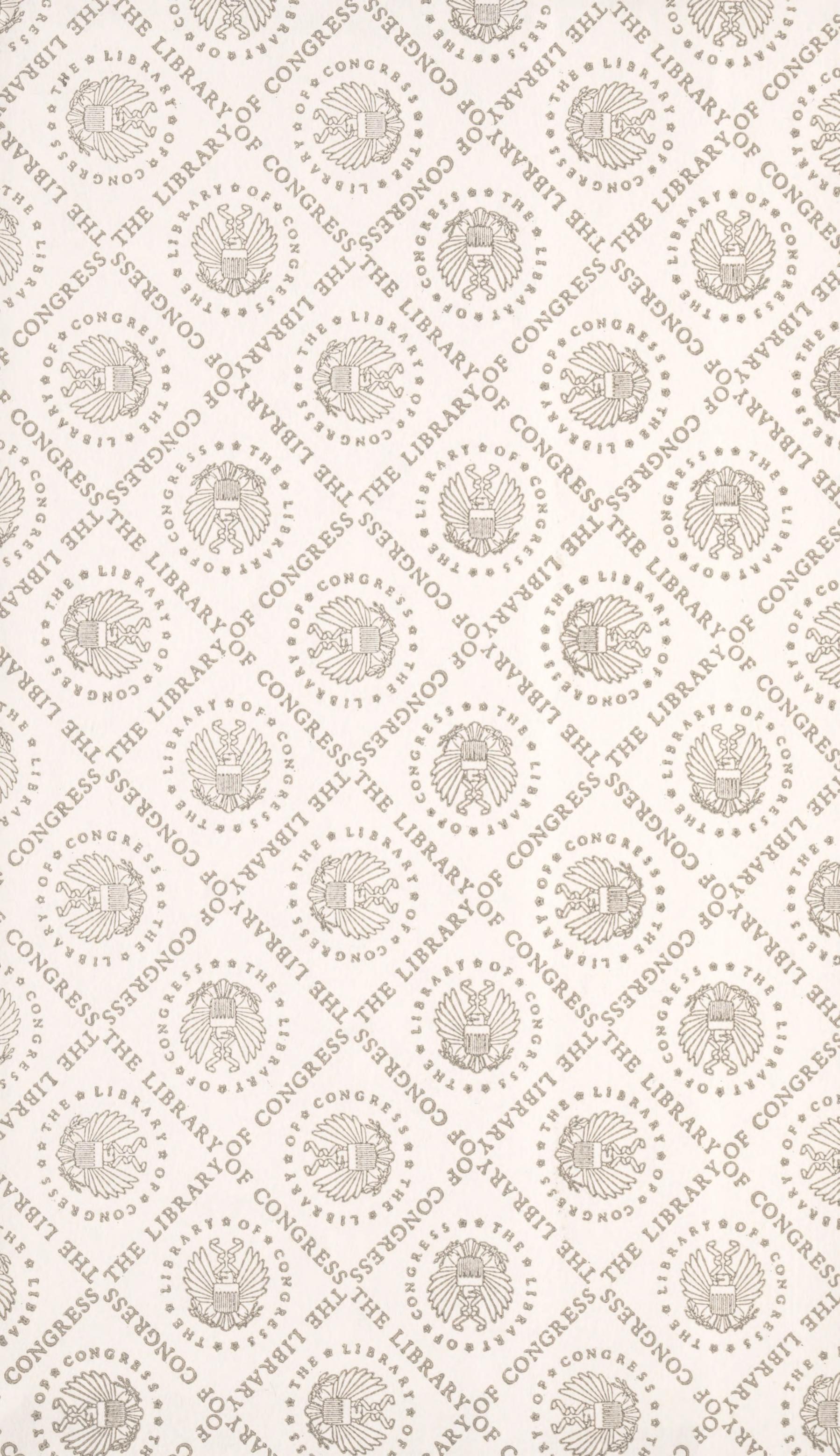


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THE
YOUNG CAPTIVE PRINCE

A TALE OF
ALLEGORY AND FACT.

BY P. Q. EASTMAN,
REPUBLIC, OHIO.

SANDUSKY, OHIO:
REGISTER STEAM PRINTING ESTABLISHMENT.
1870.

PRICE 50 CENTS.

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TO THE
AMERICAN PEOPLE
This Work

IS MOST RESPECTFULLY INSCRIBED
BY THE AUTHOR.

06-36813

Entered according to Act of Congress in the year eighteen hundred and sixty-nine, by Dr.
P. O. EASTMAN, in the Clerk's Office of the District Court for the
Northern District of Ohio.

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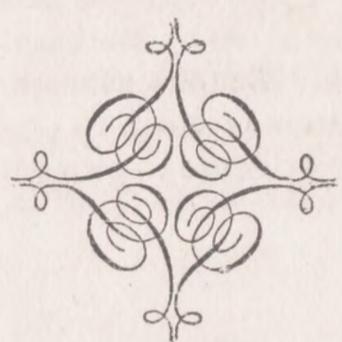
PREFACE TO THE YOUNG CAPTIVE PRINCE.

The author of this work has endeavored to study perspicuity and brevity. Virtue and Vice are personified in the figure of two distinct forms of Government. The one has its advantages, the other its disadvantages. Vice in its worldly ambition seeks the overthrow of Virtue by stealing away the Crown Prince, but its eourse of policy proves ruinous to itself. Virtue raises and Vice sinks. Some of the most interesting incidents which have ever occurred since the world begun are here brought forward and dwelt upon. The reader will in perusing this work, if the author is not mistaken, find some very interesting pictures. This work is strictly moral and as such is intended to be instructive.

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Address all orders to P. O. EASTMAN,
Republic, O.

Price of the "Young Captive Prince" is only 50 cents.



THE YOUNG CAPTIVE PRINCE.

AURELIUS MONSURA was a native of Salem, the capital of the Highlands of Elysia. His father was called Big Heart, a name given to him by the people of the country in consequence of his virtues and extreme benevolence; but his true name was Cerael Monsura. His mother's maiden name was Good Soul. From the first it was argued that he was born to be great, not only by reason of the virtues of his illustrious ancestors, but some remarkable phenomenon which was manifested at the time of his birth. There appeared over where he lay a bright, luminous body, resembling a star, suspended in the heavens, and still apparent, beyond in the distance, was heard sweet music as if the harps of Heaven were waked up anew, and rejoicing over one who was born to redeem. The education of Aurelius was mostly committed to the care of his mother, who was notable for her talents as well as her virtues. She resolved to divest herself and the Department from every thing which would tend to fill his mind with bigotry. The trappings so common to courts were not to share in her arrangements. The principles of his education were to be based on sound morality and true philosophy. Empires may rise and fall, revolution succeed revolution; but these shall endure. They are nature's laws ordained by Deity and will outlive the "crash of nature and the wreck of worlds." Aurelius was to govern the affairs of State; how important, then, that his mind should receive a proper moulding. Not only his own happiness but the happiness of millions was depending on his education. She soon found in her little son a congenial, happy temperament, actuated by love and kindness. He manifested the greatest pleasure in seeing friends enter his Department. When about three years old he saw a female passing with a little boy by the hand, both in poor attire, Aurelius requested the privilege to take a garment and give to the child. The strangers were invited in and fed and clothed; their hearts were gladdened and they went on their way rejoicing. At an early age he began to have his young courtiers. He often gave presents of the most pleasing kind to his little visitors.

Their moments when together passed imperceptibly by in sweet harmony ; the hour allotted them seemed scarcely begun when the bell announced the time had come for their separation. They would pass out one by one singing : "How loth I am to leave the place where Aurelius shows his smiling face."

The day that he was ten years old it being his birth day he requested and obtained permission to visit the different parts of the city to alleviate the wants of the necessitous. His mission he fulfilled in the most benevolent and affectionate manner ; on his return home he found the youth of his age of both sexes, waiting to receive him in front of his father's dwelling. As he approached they formed a line to the right and left, as he passed through they strewed his path-way with flowers ; when he had raised upon the casing leading into the house, he thanked his young friends for the distinguished honors they had conferred upon him. The young frequently assembled and serenaded him. At the age of fourteen years he sought and obtained permission to travel through the length and breadth of the country, seeking the welfare of the people. He gave large drafts to relieve those who were in want. Groups of people gathered at different places as he passed, singing enchanting songs. On his return to the capital he was saluted with the highest honors. Thus far, Aurelius' days, had passed like a flowery dream ; the sweet breezes of Paradise were not always to fan his spirit ; a sore trial awaited him. He was suddenly called to the bed-side of a dying father ; the noble Big Heart was about to leave these lower scenes to enjoy those higher and more sublime. He told his son that the affairs of State were about to devolve upon him, that the only safe rule was trusting in Divine Providence, his feet upon the sure rock. By so doing the storms of life and its changes would not seriously affect him ; that every good and perfect gift are from above, and in order to obtain them they must be sought in prayer ; that if he served the High and Holy One with an undivided heart, He would be his constant friend ; but if he forsook Him He would cast him off forever. After an affectionate address to friends and family, he bid them all adieu and meekly resigned his spirit into the hands of Him who gave it. When a righteous man dies the people mourn ; the funeral knell was soon heard announcing that the great

and good had fallen ; the sweet breezes caught the sound and wafted the mournful tidings over hill and dale throughout the country. The people put on a badge of mourning in token of their regard of him who had fallen. His remains were laid in state for three days, the people came to look upon him whom they loved in life and whose memory they still cherished after death. After an interesting discourse by one Rev. Mr. Good Fellow, a vast multitude formed into procession, headed by twenty-four young maidens dressed in black, sweetly singing, with harp and psaltry in hand, chanting "all hail to the memory of the great and good." Dust having been committed to dust and ashes to ashes, the minds of the people were turned towards the interesting young Aurelius. Delegations were appointed from different parts of the country, waited on him urging him to accept of the administration of the affairs of the government. Aurelius meekly bowing, responded that after suitable consultation and reflection, he would make known unto them his determination. He repaired to his Council Chamber to consult with his mother and a Counselor by the name of Justice. In the meantime, the Delegates were entertained at a rich banquet at the Union Hall, sometimes called the Guest Chamber. The next morning early, they were waited upon by the private Secretary and informed that he was ready to receive them, in a few moments they appeared at the door of the hall leading to the reception room. Soon the tall, graceful form of the young Monsura appeared in their presence and with a graceful bow gave them a cordial welcome. They had the pleasure of finding that the desired object of their mission was accomplished. Accordingly arrangements were made for the Inauguration, or more properly, the Coronation of the youth. The day having arrived, thousands were seen of the different sexes, old and young, flocking to Fountain Park, the place appointed for the august ceremonies. This place was large and commodious and seemed wonderfully fitted up by nature for so interesting an occasion. The gushing fountains of living water sending forth their silvery streams ; the flowers, the lily, the evergreen, interspersed with the most delicious fruits, together with the artificial arrangements, all conspired to make a modern Paradise. The part to be occupied was fitted up in something the style of an amphitheatre. The different Delegations were

each represented by twenty-four young females dressed in white, indicating their faith in the purity of him who was to be their ruler. The vast concourse being assembled, the trumpet was sounded which was the signal for the approach of Aurelius. He entered a gate called straight, on the south side of the park, the alley of which led directly to the place prepared for his reception. As he passed down to his seat in front of the altar the shouts of the multitude were heard in the distance, which produced a trembling like the fall of a vast cataract. His deportment was plain, in civilian's attire. After an interesting address by Goodsdale, on the rise and fall of nations, from the passage of Holy Writ, "Virtue exalteth a nation, but sin is a reproach to any people," Aurelius stepped forward and meekly bowed at the altar, was anointed and crowned with a wreath of flowers and evergreens the ruler of a happy and free people; when he arose ten thousand trumpets, musical instruments and sweet voices were heard in songs of praise. He retired from the park through a private opening, in company with some of his special friends to his own dwelling. A portion of the evening was spent in deep reflection upon the great responsibilities resting upon him and in asking wisdom of Him who giveth liberally.

His first public order was equality. He issued an order and caused it to be promulgated throughout the country that the people of the Highlands should worship none but the living and true God, Maker of the universe. This decree was made in consequence of a strange people who came up from Hurly Burly, which will be spoken of hereafter, and erected altars of Idol worship in the borders of the Highlands. These were all removed and temples for the worship of the true God were erected in their place. He adopted a course for the suppression of crime by placing hieroglyphic characters over the door, representing thereby the true character of the inmates of the dwelling, for instance, a zig zag black mark was expressive of falsehood; a dark, clinched hand, avarice; a fiery tongue, slander, and a want or control of that member. He was in the habit of ascending to the top of a high tower for making observations. He noticed, one day, a poor, infirm person calling at the door of a rich man to ask alms; but was repulsively driven away without aid. He sent his private Secretary with instructions to place a figure above his door of

a heart creeping into a small nut shell. The man was so mortified that he did not appear in the street for several following days; after this he had another call for alms; his door was opened, the poor were invited in and satisfied with bread; he learned a lesson of profit. He ordained a constitutional government, and divided the Highlands into representative districts and gave the right of suffrage to all of suitable age, without regard to sex. He encouraged the arts and sciences, and industry; idleness he considered a species of crime. He punished the slothful by placing a figure over the door of a person sitting with folded arms.

At the age of twenty-five he entered into an alliance with Grace Rosewood, an estimable young lady of Flower Hill. A general invitation was given to the people to attend the marriage festival. Multitudes assembled to witness the interesting scene. Again the people joyfully met at Fountain Park, where they witnessed the union of the happy pair by Dr. Goodsdale; after which the timbrel, the harp, and the psaltry, with other interesting musical instruments, with thousands of voices, were heard in sweet melody; the people were served with the most desirable viands and delicious fruits. All were joyful, all were happy. The newly wedded pair were waited upon to their dwelling with musical bands. At evening Salem was decorated with mottoes suitable for the occasion; banners were flying, orations were delivered, and national airs were sung. The new alliance seemed, if possible, to give a fresh impulse to the happiness of the people; they seemed mutually to vie with one another in industry, benevolence and virtue, and in a general united brotherhood in promoting each other's happiness. Nothing of special note seemed to transpire for several following years till the sudden disappearance of Aurelius' only son Flavius, some six or seven years of age. At evening tide it was found that he was absent from the family circle; a circumstance unusual, yet no special uneasiness was manifested, supposing that he had stopped for the night with some of his relatives at Flower Hill. When morning came a diligent search was made, but he was not to be found. The last tidings that could be heard of him he was wandering towards Hurly Burly Valley. Runners were sent out in different directions yet the lost son was not found. Trumpeters went out on foot and on horseback, those on foot

went across fields and through woodlands and the more by-places; those on horse-back, went the public highways and through thoroughfares and as they passed through the country they blew long and loud their silvery trumpets which were heard throughout the Highlands. People came running together and inquiring into the cause of the alarm; when told they lifted up their voices and wept; not only for love of the lost son but the high regard they had for his father. He was finally given up as lost. A badge of mourning was worn by the people for the space of thirty days in token of their regard for the afflicted family. Time rolled on and years passed by, yet the father had not forgotten his son Flavius. One day he was walking out contemplating his fate, when suddenly he was roused up from his muse by a voice speaking behind him, saying "thy son is not dead." He turned and looked behind him, but he saw no one; he paused for a few moments querying in his mind what could be the meaning of it, or from whence the voice came. Again upward he heard voices as if singing "He lives! He lives!" and in sweetness the music died away in the distance. Aurelius was convinced that it was a supernatural manifestation, and that his son was still living; "but where," thought he, "does he live? He does not live in the Highlands of Elysia, where then does he live?" He caused to be published throughout the Highlands that Flavius was still living; but a strangeness to him where he could be living. He offered that if any would make known unto him where he was, and be instrumental in his return home, should be promoted to high honors in State.

There lived in a remote portion of the country a man of great virtue, by the name of Daniel, who was a shepherd; to him it was revealed while watching his flocks by night. He lay one beautiful evening among the evergreens with his flocks around him, gazing upon the twinkling luminaries of heaven, when suddenly a glorious brightness appeared, out of which he heard a voice making known unto him that Flavius lived in the Valley of Hurly Burly, in a city by the name of Babel, and that his name was changed to Esau Worldly. As this vision disappeared the following lines were heard in notes of the most interesting character:

He lives, he lives to reign
O'er Elysia's flowery plains,

He lives, he lives and reigns
O'er Babel's dark domain!

He made speedy arrangements for a journey to that country; leaving his flocks in charge of his son. He took with him a well tried friend by the name of Julius. Each mounted a noble gray steed and being well prepared for their journey they gave loose rein and moved off at a rapid rate and soon disappeared. After a few days' journey they came to the Valley of Hurly Burly; the first thing that presented itself was a large iron gate with massive pillars, through which they had to pass in order to enter the Valley. The attendants cheerfully let them pass through, but wished them to give the strongest assurances that they would not return again. They responded that they could give no pledges of that kind nor had no time for delay; Indurance and Triumphant being the names of their horses soon bore them far away from the iron gate towards the place of their destination. They found the country through which they had to pass rugged; frequently ravines and rocks; their pathway was crowded on either side with thorns and chaperelle; they passed little shanties, drinking saloons and gambling houses, they were beckoned and hallooed to and saluted as strangers requesting them to stop; but they had no time for tarrying they were intent on accomplishing the object of their mission as soon as possible. They soon came to an open plain where they saw afar off the dark towering columns of Bazora, the dwelling castle of the ruler of the empire; here they found Babel; the streets were narrow, incommodious, with frequent turnings, they found all kinds of jumbling of language and dialects and most all kind of practices since the days of Noah, but that of virtue, presently they came to a large, open space where they found themselves in front of Bazora the castle, they read upon its walls in large glaring capitals, Esau Worldly. Here again they had to pass through a large iron gate before they could reach the castle, at which were placed armed sentinels, when they came to the gate they were ordered to halt and demanded the countersign they were told they had no countersign to give, but were strangers from a far country and on important business with their ruler, Esau Worldly. A sentinel was despatched to the castle and soon returned again with a permit for the strangers to pass through. Two waiters met them

near the door and took charge of Indurance and Triumphant, a porter invited them in, they passed through a large spacious hall which was decorated with paintings of the most beautiful texture. Among which was a picture of Salem, the capital of the Highlands of Elysia, on which was a fair representation of the abode of Aurelius. As they passed from the hall into the reception room, above the door hung suspended a two-edged sword by a mere fibre which indicated severity; but in this they were daunted not. Esau arose and received them with a graceful bow yet at the same time evinced a grave coolness in his deportment, after interchanging of compliments suddenly his countenance brightened up and he remarked, "gentleman I suppose you are from the Highlands?" being answered in the affirmative, he inquired "do Aurelius Monsura and Lady still live?" He was informed that they lived, at this his breast began to heave with deep emotions he begged to be excused for a few moments and retired from the room; after a short absence he returned again and remarked, "I am now ready to wait upon you in any business matters you may be pleased to present. Faithful Daniel replied, "may it please your honor, sir, many years ago you suddenly disappeared from your paternal roof. Great excitement prevailed throughout the Highlands. Diligent search was made, and you were given up as dead. Recently it was made known by revelation to your father that you were still living; but not where. The circumstance he made known to his people by offering high honors to any one who would make known to him where he was living and be instrumental in his returning home. I am a shepherd by occupation and live, when at home, in a remote portion of the Highlands, while watching my flocks by night a glorious brightness drew near me out of which came a seraphic voice and made known unto me your place of living and alteration of name. At this, Easu, in high passion, arose and declared them both spies and as such they should meet their fate. They were delivered over into the hands of a band of soldiers and thrust into prison to await their doom. But the prisoners were hopeful and buoyant in spirit; they knew in whom they trusted, that He who spake unto them in glorious brightness would be their deliverer. Esau appointed the next day for their execution. That night he had a remarkable dream; he dreamed that he was on his

way to the prison with a guard of soldiers to execute the prisoners, when they were attacked by a huge serpent; they all endeavored to make their escape, but he was overtaken and entwined in his folds, and after being crushed the reptile commenced the process of swallowing him. He awoke in convulsions, and so great was his agitation he could hardly persuade himself but what it was a reality. His health being impaired by his dream prevented him from carrying out his determination that day; but he ordered a scaffold to be erected for that purpose. The following night in his imagination he went again with an increased strength of guard, to bring the prisoners to the scaffold; before reaching the prison he saw a youthful appearance in shining garments, standing on a bow of light with a flaming sword; in a high state of agitation he awoke from his sleep. Esau was melancholy and much cast down during the following day, he began to think that there was an over-ruling power operating against him and was inclined to release the prisoners; but Apollo, his chief counselor, derided him and accused him of weakness to be dissuaded from carrying out his purposes by such phantoms. This seemed to nerve him up with a fresh determination on the following day to execute the prisoners, and in order that he might not be frustrated in his plan by night visions, he had two sentinels placed by his bed side to watch him during his slumbers, with instructions that if they saw anything unusual in his appearance to wake him up. Esau retired to rest; but it was not long before it was evident that a serious change had come over him. The guard vainly endeavored to arouse him. An alarm was then given; physicians, astrologers, and almost every kind of operators were brought in to bring him to his sensibilities; life seemed to have become extinct. Great excitement was manifested, bells tolled, and minute guns were fired. A general alarm prevailed among the people; they declared the Gods had come down to fight for the Highlanders, and were for breaking open the prison and sending them out of the country. Under this state of affairs, Apollo was troubled to know what disposition to make of the case; he feared to have anything done to harm the strangers lest a heavy hand should be laid on him. He therefore gave strict orders to the prison keeper that the prisoners should be carefully treated. Arrangements were being made to lay the

remains in state, but this could not be accomplished owing to the great excitement among the people, some thirty-six hours passed when there were discovered some returning indications of life in Esau. Consciousness and reason returned; but he was not able to leave his bed. He sent for the prisoners, an interview was held, he requesting them to leave the country and return to their home, they gave him to understand that that would not accomplish the object of their mission. Daniel urged upon him the necessity of returning to his native land and to the home of his birth; that a fearful judgment awaited him if he remained in Hurly Burly; that his only hope in rescuing himself from the hand of the destroyer was in returning to the Highlands. He deferred an answer to the mission until another day, setting the prisoners at liberty requesting them to call at another specified time. Esau called a few of his special friends together and made known unto them the wonderful scenes he saw when lying supposed to be dead. He said, "I seemed to step out of my house of clay and entered into another mode of being; I gazed around me with utter astonishment in beholding the majestic scenes which presented themselves. The universe was scanned by the immortal vision; matter is no hinderance to the sight of immortal mind, or to its flight when disengaged from mortality. The sun, the moon, the stars, the different planetary worlds were seen with perfection; they were all acting in harmony and obeying the mandates of their Creator. All free and untarnished with sin I turned and gazed down upon old earth, the home of mortal man and the place of my recent abode, I beheld it in disobedience. It was here in Eden man revolted against his Maker. It was here the Son of God was crucified. Earth appeared like a crystalized ball, its internal an ocean of burning fire, often raging and tossed to and fro by explosions of mighty gases, which make earth's surface quake, and which will terminate at some future time its present form of existence, but will be fitted up anew and become the abode of immortal man. How infinitely glorious in that new creation will it be to have the Son of God for the Supreme Ruler, and all delight in doing His will. No discord; not a jarring note, but one sweet harmonious song. But to return to my vision, the sea, the ocean, its multitudinous or teeming millions, from the smallest insect at the bottom, to

the Leviathan that sports and plays on its surface; its deep valleys, its hills, its towering mountains, that lie beneath the rolling wave. The wandering hordes of earth from the Ant to the Behemuth, with man from the lowest, groveling Hindoo that feeds upon the insect, to the most exalted of his race with his towering intellect who stands high in the scale of intellectual being, these were all beheld with distinctness. Man was seen in his lowest order to his highest distinction in the path of virtue; his heart lies naked to the inspection of invisible intelligences and is susceptible to the imprint of that order whether good or bad; the great Arch Demon which stood high once in the presence of his Maker as an Angel of Light, before the creation began, but now wretched, degraded, fallen, the instigator of the present depraved condition of man, whose heart is still full of malignity against all moral government and good; is vigilant with his many legions, traversing the earth up and down, having access to the heart of man; ever ready to suggest and cultivate evil thoughts and ripen them into a course of crime, could man but see his insidious foe, the old trapper of Eden, how wonderful the experience. For six thousand years acquainted with human weakness and man's frailty, he knows how to bait and where to lay his traps; the same tormentor of Job of old; the enemy of God and man, how unequal for the contest is man in his own strength to contend against him who was once an Arch Angel and still excels in strength high above feeble man; without saving grace, wherever there is the most probable amount of good to be done there he marshalls his strength; the stronger the effort to advance cause of truth, the greater the effort on the part of Satan to oppose. He takes great delight in the covetous, the licentious, the hypocrite and the false priest, these are among his chief workmen in sowing the seeds of death and productive of the most fearful consequences. These he remembers in life and gives them strength to do his will. These he remembers in death; but, Oh! the reward it is gloomy, it is fearful; the wages of sin is death; when disrobed of mortality we saw them chained to a chariot of fire, amid lightnings and thunderings and the shouts of triumphant devils were driven to their fearful reward. But we will leave these mysterious scenes as presented to our view, for the present. Man in his wanderings through life and his

affinity with spiritual beings; the planetary worlds with their inhabitants the awful state of invisibility which we may allude to at some future time, Esau assured his friends before he dismissed them, that the only true road to happiness was in leading a virtuous life, and that was not to be found in the Valley of Hurly Burly, but in the Highlands of Elysia; there men seek true happiness and there it is found. After dismissing his friends he called for the Highlanders and gave them the strongest assurance that he would return with them to his native land. He appointed a time for the journey, and gave a special invitation to certain friends to accompany him. The day having arrived, many notables being present, Esau made a short address to them. He told them he was about to leave the country in which he had lived so many years, and had been promoted to distinguished worldly honors; that he had many friends among them that lay near to his heart; that he had served them as their captain, their counselor, their leader and their prince; that he had led them on in successful conflicts; but after all there are higher considerations than mere worldly honors; true happiness in these are not to be found; that he had resolved to go and seek higher attainments; that he must now leave them forever and give them a final farewell, unless they would accompany him to the land of his fathers. He gave them a general invitation to accompany him in his journey home, with the strongest assurances that they should be well provided for; that if there were any who desired to go with him to step forth to his right hand; there were a number who desired to go, among which was Apollo, his chief counselor, Lecasses, his physician, and Raphael, his private secretary; also a young man of distinguished honors, by the name of Salatal. Julius and Daniel being present with their noble steeds, Indurance and Triumphant, the time having expired to start for the Highlands mounted, Daniel immediately blew his silver trumpet which sounded with supernatural shrillness; all were soon on horseback, being reined towards the Highlands they galloped off at full speed, Indurance and Triumphant proudly leading the way. A few days' journey brought them again to the large iron gate which stood at the remote edge of the Valley, through which Julius and Daniel had passed a few weeks previous, the attendants of which very reluctantly opened. The travelers soon struck

upon the Highlands with which all were very much delighted. They had not traveled long before Daniel again blew his silver trumpet, which was heard in Salem; Daniel also sent a dispatch to Aurelius, informing him that he had been successful in his mission and that they would soon appear before the capital. Joy soon spread like wildfire through Salem; a long procession dressed in robes of white, went out to meet them, headed by Aurelius; met them at a place called Living Waters. Esau dismounted and ran to meet his father. His father also hastened forward to meet his returning son; he embraced Flavius in his arms; weeping, saying, "my son, my son, we live to meet again!" Flavius also with a loud voice crying, saying, "Oh, my father, my father, I am no more worthy to be called thy son." Falling on his knees he implored pardon; his father took him by his right hand raised him up and said "all is freely forgiven." He ordered a robe to be brought and put upon him, and rings upon his fingers; robes were also placed on the attendants, who were received with distinguished honors. All were filled with joy and all joyfully entered Salem, amid the loud shouts of gazing multitudes. A rich banquet was given to the once lost son and his attendants; Julius and Daniel were also promoted to high honors in State, and had the pleasure of remembering that they were instrumental in the return of a lost son, one who was supposed for many years to be dead, to the embraces of a fond father, and in bringing up from the Valley of Hurly Burly several delightsome persons into the Highlands to enjoy the sweet delights of Elysia.

A Graphic Sketch of the Seduction of Flavius from Home, and His Journey to Babel, &c.

Flavius had seen a boy about ten or twelve years old in a peculiar attire, loitering around Salem for several days and when he entered the streets he noticed that this strange boy was inclined to throw himself in his company, the first interview they held together was as follows:

Ephraim come up and took him by the hand and said, "you

seem to be a pretty little boy, don't you want some candy?"

FLAVIUS.—"I have money to buy my own candy."

EPHRAIM.—"Where do you live?"

FLAVIUS.—"In yonder dwelling."

EPHRAIM.—"Rather pretty home, but mine is nicer still."

FLAVIUS.—"My home is good."

EPHRAIM.—"Will your pa let you go and come when you please?"

FLAVIUS.—"No, little boys like me do not always know when it is best to go and come."

EPHRAIM.—"But I go and come when I please. I skate, and fish and hunt, and ride, and drive a very pretty pony."

FLAVIUS.—"What is your name?"

EPHRAIM.—"My name is Ephraim."

FLAVIUS.—"Ma read in a book Epharim is joined to his idols, are you that boy?"

EPHRAIM.—"Oh, no, that was somebody else."

FLAVIUS.—"What is your other name?"

EPHRAIM.—"My other name is Sham."

FLAVIUS.—"Sham, I think you have rather a naughty name. Where do you live?"

EPHRAIM.—"Oh, I live just down in the Valley here; don't you want to go with me, we can have lots of fun?"

FLAVIUS.—"Well, I will go and ask ma and pa; if they say I may go, I will go."

EPHRAIM.—"No; no, that will not do; if you ask them you can't go with me."

FLAVIUS.—"Well, when shall I go?"

EPHRAIM.—"Meet me to-morrow morning at Runaway Corners."

The parties were accordingly on hand at the time and place specified and galloped off together down towards the Valley. After several days' traveling they came to a large iron gate at the edge of the Valley, through which they had to pass. The sentinels that kept the gate knew Ephraim and swung it open wide, which gave Flavius a view of the melancholy appearance of the Valley. He started back with dread, but Ephraim took him by the collar and told him not to be in a hurry to go back, and took from his own pocket a small bottle containing a liquid the taste of which was similar to sweet wine; of this he compelled Flavius to drink of; only a few moments had passed

before it produced a strange, wild, intoxicating effect upon him. Flavius was then ready for almost anything, and asked Ephraim where he wanted him to go. Ephraim replied, "of course I want you to go down in the Valley." Flavius started like a wild boy and down in the Valley he went at the top of his speed, Ephrahim not being able to keep up with him. Flavius continued his stampeed till he came to a deep ravine shadowed by dark mossy looking trees which presented rather a gloomy aspect. His stimulant having by this time some what subsided, which we will for convenience sake call the invigorator, here he came to a sudden stand and was gazing around in doubtful suspense, when Ephraim came up and with a loud shout cried out "onward, onward! Flavius without any further delay; down in the ravine he went and was making pretty good headway in raising on the opposite side, when suddenly, to the right, a huge adder raised its head some two or three feet from the ground and commenced fiercely hissing; he being much intimidated sprung to the opposite side of the pathway, when to his surprise, several other adders reared their lofty heads and commenced also hissing; the air being filled with the poisonous odor produced a sickening effect, he ran back but was so much overcome that he was forced to lay himself down. Ephraim came up to him and wanted to know what he was doing there. Flavius described to him what he had seen and said, "I am sick." Ephraim told him to rise and proceed on his journey; that there was no time for delay. He replied that his curiosity was fully satisfied without going any further; that he hadn't seen anything since he entered the Valley but what was hateful; that he wanted to leave and go up into the Highlands; to which Ephraim replied and said for the present that was impossible; that the big iron gate was shut and there was no passing up into the Highlands. He then pulled from his pocket the Invigorator and said he would give him something which would make him feel better. Flavius laid for a few moments after he had taken the draught and then suddenly sprung upon his feet and said, "which way shall I go?" The pathway being pointed out he started on. Again adders presenting themselves were glad to disappear; he, with weapon in hand took them right and left; after a tedious days' journey, passing through thorns and chaperelle on either hand, they came just at night to a cottage that

stood alone in the wilderness, over the door of which read entertainment. Here they put up for the night and found things in a high state of ferment; drinking, gambling, dancing, profanity, and bloody noses. Flavius not being acquainted with scenes of this kind became much agitated and went out; Ephraim followed him and wanted to know where he was going. He said he didn't want to stay in the Valley if the people were so ugly that he was afraid to be with them; that he wanted to return home. He was told that on their journey further they would find people better, and the country very pretty. Flavius told him that he didn't wish to go any further, the further he went the more hateful things appeared. Ephraim found it necessary to give him an invigorating draught before he would return again into the house; under the influence of this his objections passed away, they went in and found them dancing; by this time Flavius was prepared to share with them in the feasts of the evening. He had an invitation to dance with them; he leaped on the floor like a catamount, and commenced shuffling and dancing and turning sumersaults, sometimes head was up and sometimes heels were up; throwing himself into almost all kinds of postures to the astonishment and merriment of all present. All retired from the floor but Flavius, and looked on to see the pranks of the little stranger; but soon the strength of the invigorating draught began to die away and Flavius was found to be much exhausted and laid down upon the floor and was soon in a sound sleep. It being already late the further performances of the evening were dismissed, and all retired for the night. Early in the morning Flavius awoke and raising up he looked around him; he saw such an aspect as he had never seen before; male and female lay scattered over the floor in sound sleep. He was so much disgusted he cautiously retired from the cabin and finding himself at liberty he hastily started on a back journey, but he had not proceeded far before he saw before him in the pathway several wolves, which commenced howling at a fearful rate; he knew not what these were but instinct taught him that they were someting to be dreaded. He paused and sat down upon a stone and commenced weeping; one of the inmates of the house heard his lamentations, an old man in menial attire with a long gray beard, and tobacco juice running freely from each corner of

his mouth came up and said "sonny, what is the matter, come and let us go to the house." Flavius responded, "you dirty, old fellow, don't call me, sonny," The old man raised his hand for the purpose of taking hold of him; the boy sprung upon his feet, eluding the old man's grasp, dreading the company of his new companions more than that of the wolves, taking his cap in his hand swinging it, loudly shouting he made a rapid charge upon the wild animals which became intimidated, disappeared in the thicket; the old man saw that pursuit was vain, returned to the cabin and told Ephraim what had happened. Ephraim was soon up and mounted a pony which was near at hand and went post haste in pursuit of the fugitive; after a gallop of some two or three miles he overtook the pitiable boy, who was nearly exhausted; he rode in front of him and ordered him to stand, at the same time drawing a revolver. Flavius told him to fire away he feared not to die, that he would rather die than to return back into such company as he had seen. Ephraim told him that he must return; that the big iron gate was closed and that to escape was vain. The boy cried out, "Oh, Ephraim, get out of my way, let me go home; let me once more see the sweet Highlands. I long to be at home. Oh, that my ma and pa knew where I am; how fondly they would come and embrace their little son. Oh, I wish pa's little news carrier was here, I would send a word home; the big iron gate could not shut him in; he would mount on his pinions and soon find itself brooding over Salem."

Ephraim found it necessary again to give the invigorating draught; he soon had him behind him on the pony and again renewed the journey. Ephraim on his return called at the cottage where they had stopped over night, contrary to the wishes of his captive and was received with loud cheers, to the great mortification of the young Highlander; they took breakfast here of the rudest kind, consisting of roasted potatoes, pumpkin, hominy fried in bear's oil, in eating the last named Flavius would occasionally pause, lap his lips and after a hiccough or two proceed to dispatch the contents of his meal. He soon rose on his feet and went out of the house and was over heard to say "never, never did I before, and I hope never, never again, such fare would my pa's dog disdain to look upon." The fare being settled, the pony was purchased by

Ephraim from a hunter by the name of Dido, the pony, therefore, was called Dido. Dido was mounted and the journey renewed, early in the morning, occasionally passing the huts of trappers and hunters in the midst of a dense forest; after about two hours' travel they were brought to a stand by a huge serpent that presented itself before them, called by the natives Gonlo, sometimes Man-eater; this serpent was some fifteen feet in length and eight inches in diameter, the body was of a light brown color and scaly, its head large and of a jet black, on the back part of the head was a crest that appeared similar to a burning coal; its eyes flashed like diamonds in the light; it threw itself in an attitude of an attack by coiling and raising its head some four feet high. Ephraim knew there was no time to be lost, he moved forward on a gallop in a circuitous route and when coming in range raised his revolver and fired; it dropped, threw its mouth wide open and bawled fearfully, at the same time lashing the ground with its tail; the travelers passed on meeting with no misfortunes; just at even tide arrived in a town by the name of Raphalia; it was so named in honor of Esau's private secretary's illustrious ancestor. At this place was a military post, as Ephraim and his companion passed with Dido on a gallop, the garrison fired a salute of several guns, followed by several cheers. Ephraim here threw off his civilian attire and put on his regalia costume. He met with princely honors among the people. Flavius was also entertained with great hospitality. The following day a coach and six horses were in readiness in which the travelers were seated, attended by a military escort they moved forward toward Babel, the capital of the empire. They frequently passed through large towns in which suitable honors were paid to them, the first night after leaving Raphalia they remained at a castle called Juan, the next morning early they moved forward again, at about three o'clock P. M. they came to a large, open, dark, sandy plain in which way in the distance were seen distinctly the dark, towering columns of the Castle Bazora. After entering the plain several hours rapid driving coming to the out skirts of the city, they blew a trumpet which was responded to from the military fortifications. They advanced to a fort which was soon swung open upon its massive brass pillars; salutes were fired, followed by loud shouts "the captive prince, an empire is won." The

young captive queried in his mind what could be the meaning of all this. Soon after this he found himself in the palace and had an introduction to the Empress Claudestine, and to her her beautiful little daughter about six years old, who had sparkling eyes, and hair which hung in ringlets on her shoulders, whose name was Flora. Claudestine told him that during his stay he should enjoy all the immunities of her family. The next morning he was invited to a palace garden walk in company with the other members of the family ; the after part of the same day the same party had an interesting coach ride in what was called the golden park. The Empress took great pains to quiet, amuse and edify the mind of the little stranger by walks, rides, by exhibiting drawings, paintings, and occasional visits to the amphitheatre. He was instructed in the arts and sciences with the other members of the family. For some time after the first coming of Flavius to Babel he was often seen to ascend to the hight of the Tower of Bazora and spend hours in solitude looking over the sandy plain towards the home of his birth. He would frequently in these retired moments sing :

Home, sweet home,
When shall I see my home ?
The home that gave me birth,
Where first my footsteps roamed,
Where sighs my dearest friends
At my native home,
Home, sweet home,
Oh, when shall I see my home ?

Far to the south away
Lies my father's home,
Between me and thee
Wild beasts and gonlets roam,
Home, sweet home,
Oh, when shall I see my home ?

My spirit broken sighs,
And longs to see my home,
But barriers strong,
With iron gates,
Forbid my going home,
Home, sweet home,
Oh, when shall I see my home ?

To allay his feverish state of mind and melancholy, Flora was frequently sent up to him to amuse him by singing songs

and relating anecdotes. One morning early breakfast being announced, it was found the captive prince was absent. A servant was sent out but he was not found. Flora having not risen from her evening's retirement, the Empress resolved to go in search of him herself. She ascended the tower and found him with a window raised and a prospective glass in hand, singing pensively :

Saviour, remember a little child,
Far from a father's home,
Seduced and led away,
A stranger in a distant land.

After a short pause and dropping a few tears he commenced drumming on the casement of the window and singing :

Oh, Father Land for thee I weep,
For me my mother's tears are shed,
The mourning badge for me they wear,
Supposing I am dead.

The Empress was deeply affected at the scene, a tear stealing down her cheek, stepped forward and took him by the hand, and said, "my sweet little boy come go with me, all will be right, you will see your father again," this she said to quiet his mind not knowing that it would literally become true. She had herself clandestinely plotted the captivity of the young prince and had sent out her only son to accomplish the object who was equal to the task. She had also sent at several different times secret expeditions to assassinate Aurelius, but these entirely failed and the undertakers were never heard from after. Her object was to assassinate the father, to steal away the son and adopt him into her family, and thus break up the government of the High Lands, to incorporate the two countries together and the seat of the empire to be at Babel; but the sequel will tell how far she succeeded in this enterprise.

The royal family became very much attached to the prisoner prince. He was a youth of great beauty and of an active, energetic and forcible character. He at an early age became acquainted with military science, and was only second to Ephraim, and became second in command as a military leader. Happy is it for mankind that nature has provided a balm for wounded hearts; time heals up; this we see in the case of the captive prince; time wears away, and he almost forgets the home of his birth.

There was a country that lay to the north-west of and joining Hurly Burly, called Bog Land, it was quite extensive and composed of islands of different dimensions ; the intervening portions were very miry ; this country was inhabited by a brave and active people, who were semi-barbarians ; they dressed in furs, and were great marauders and gave much trouble to the Hurly Burlyans. Their weapons of war-fare consisted mostly of a long spring pole that they used for running and leaping, at the end of which was attached a lancet. With this weapon they done great execution in war. The governmental family's name was Black Cloud. These Islanders were also known by the name of Bog Jumpers, they were very dexterous in the use of this spring pole with which they made enormous leaps, jumping from island to island, in this way they would elude the pursuit of their enemies. We will name a circumstance to show with what agility with the use of this spring pole one of these Bog Land chiefs made his escape when surrounded by an enemy. They were closing in upon him, one cries out, "Now we have got you sir," another one shouts, "we will now pay you old Ruffy," but in an unexpected moment he raises high above their heads on his spring pole and lands at a saving distance beyond and in a few moments is on one of the islands. Ephraim though expert in the sword exercise was disarmed in a single combat by one of these barbarians with the use of the above named lancet and would have been in a moment more thrust through when Flavius rode up and by a single blow despatched the enemy, it was in pursuit of these Bog Jumpers after a desperate conflict that Ephraim lost his life. He was riding at a rapid rate, coming to one of these mire lands his horse suddenly stopping, he was thrown at a considerable distance striking in one of those pits immediately disappeared. Over his death among the aristocracy there was great mourning, but among the common class they rejoiced that he was gone, to them he was very oppressive and tyrannical ; he had become very fond of wine and strong drink, when under the influence of this he was especially censorious. He was promised to and was soon to lead to the hymenial altar, the beautiful young Duchess of Castleton. This young lady possessed very fine social qualities. Flavius in company with Flora had given this young lady a call, which excited the jealous disposition of Ephraim.

Soon after returning from Castleton he came in and found Flora engaged in music, he inquired for Flavius, uttering threats declaring that he would be avenged. Flora soon apprehended the difficulty. Ephraim passed out one way and Flora directly another way; she knowing the room in which Flavius was engaged in business matters, soon reached him and announced to him the state of mind Ephraim manifested, his threats, and advised him to leave, Flavius responded, "no, no, Madam, I do not turn my back, if he has anything to say let him come and say it, I am not under the exercise of fear. I have done nothing to induce me to fly as a criminal." In a moment more the door opened and Ephraim presented himself, in a stern voice said to Flavius, "prepare yourself for the worst," at the same time raising a revolver, Flora, sprang in between Flavius and her brother and in a sweet voice said, "brother, you are too hasty, you are in passion, under the exercise of wrong impressions, you are about to do a wicked deed, rather than this innocent man suffer harm let my breast receive the contents of your revolver," placing her hand at the same time on her breast. Ephraim's feelings at this were deeply touched, the revolver dropped from his hand, he hastily retired. Flavius embraced Flora, and thanked her for her extreme kindness and generosity. Only a few hours had elapsed before Ephraim returned to the same room again, asking the forgiveness of Flavius, assuring him that the like on his part should never happen again; they parted in friendship. Ephraim did not live to realize his contemplated union with the fair young Duchess of Castleton. After the death of Ephraim an alliance having taken place for marriage between Flora and Flavius, the attention of the Empress was turned toward him who was once known among them as the young captive prince, but which term was nearly forgotten. She frequently called him in council of State; her course of policy in the affairs of government became more conservative, which tended to give a notoriety to Flavius. Among the people they already began to call him our prince, which created something of a jealousy in the mind of the Empress, but this she put up with for the sake of Flora who was the idol of her heart. The Empress was in the habit of taking frequent rides, usually attended by military escort; on a certain day she concluded to visit some

of the rural districts in a more retired manner; in passing through a solitary portion of it, suddenly rose near in front a huge Gonlo, which gave fright to the leading coach horses, they turned around, the hind ones became entangled, the carriage was upset, her majesty lost her life, and several others were seriously injured; again over the minds of the arrogating class great gloom was spread. Her remains were laid in State; after the usual ceremonies, under the charge of a heavy military escort, they were placed in a vault in the royal cemetery, under these circumstances it was thought advisable by Flora and Flavius to consummate the contemplated union. Contrary to the usual custom instead of great pomp and parade, they were united in wedlock in a private manner, only a few friends being present.

On his receiving the reigns of government it was expected that he would assume the title of Claudius, which was the name of the reigning monarchs of the country, but their private name was Sham; but Flavius chose a different appellation which was Esau Worldly, as a reason for this rendered was that he was strictly a monarch of a worldly ambition and rule and his subjects of the same temperament, that the sacred Decalogue was not taught in their temples, nor practiced among the people. Under the rule of so interesting a pair the people were hopeful, nor were their expectations blighted by the mildew of disappointment; his rule blended together with moderation and firmness, he sought to raise up those who were cast down and to administer impartial justice to all, he adopted a stringent course against the Bog Landers, those fearful predators who were committing rapine and plunder along the border. He invented a steamboat that would travel in the mire, this was intended to run among Islanders, by the help of this he expected to subjugate or annihilate his enemy; he probably would have been successful, but the ingenious stratagem of the Bog Jumpers threw an insurmountable barrier in the way, they invented a powerful torpedo filled with combustible matter and placed in those channels, which would explode by friction, similar to powder. A considerable force of these barbarians advanced upon and laid seige upon a town called Shady Grove. Esau at the head of a body of cavalry came to their rescue and after a short, but severe encounter, routed them, leaving many dead on the field. In this engage-

ment he had a personal encounter with a noble looking chief, which proved to be a son of Black Cloud ; the chieftain made a severe thrust with his lancet at Esau, which was ingeniously warded off, then by a sudden advance upon him, with a blow of his sabre felled him to the ground. He was not fatally wounded ; he was made a prisoner. Black Cloud soon received the intelligence of the defeat and supposed his son to be among the slain. Esau dispatched a truce to Black Cloud, informing him that his son was not dead, but wounded, and probably would recover ; that he should be well cared for, and that he would retain him as hostage, that if any further depredations were committed on the Hurly Burlyians it would be the signal for the execution of his son. This brought Black Cloud to a pause and serious reflection. He loved war and plunder, but he loved his son more than these. He offered to ransom him by paying a large amount in furs ; this was rejected. He then made a proposition to cede several of his islands for his son's freedom ; to this was given a like attention as to the first. The captain chieftain being made acquainted with his father's offer, requested his amanuensis to write a note to send to his father to the effect that he would rather remain a captive or even to suffer death than for him to lower his dignity in ceding any part of his realm ; that he had not given any quarter and did not intend to ask for any ; that he was no coward, that he was willing to abide by whatever fate that awaited him, as a chieftain and a worthy son of a noble prince. This note was not allowed to pass ; Esau sent a note to Black Cloud informing him that nothing short of the strongest guarantee given by himself and his son for the security of his people would be accepted, and unless complied with within ten days his son should suffer death. The Bog Land prince requested a truce and the privilege of an interview with his son which was granted. Black Cloud soon arrived at the line attended by several prominent chiefs ; he was met by a military escort arranged for the occasion by Esau ; they reciprocated in compliments, although Black Cloud manifested a cool reserve. He seemed impatient to be moving for the post where his son was. Horses were provided for the monarch of Bog Land and his staff, they being mounted, his eagerness induced him to forget the rules of etiquette ; he galloped on ahead, a blast of the trumpet soon brought him to a stand,

the officer in command rode up and ordered him back in the rear, it was not received with much grace, his gesticulations betrayed the emotions of his heart, but he knew full well that an untimed word might prove fatal to his enterprise, a few hours' ride brought them to Thunder Castle where his son was confined; an iron gate was opened through which they passed into the prison yard, here stood Thunder Castle, its towering columns raising high, it was made of solid iron, a besieging army would not make but little or no impression upon it; it was called Thunder Castle in consequence of heavy discharges of electricity and loud peals of breaking thunder around it when there were mere light appearances of gathering clouds. Black Cloud and his people were very superstitious, believing in the manifestations of hobgoblins and in the doctrine of transubstantiation. He stood and looked with wonder on the repeated flashes of lightning and those rolling thunders which made the earth tremble, after a few moments pause he threw his hand hastily to his empty belt as if about to engage in a conflict, and started forward with a loud shout, cried "the gods have come down to fight for us and deliver my son;" but finding no deliverance nor harm affected against his enemy, he said "the gods are not for us, we must give a pledge." They entered the castle by passing through a door which was double barred, turning to the right went up a flight of stairs, which led directly to a door on this was a card which read, the Bog Land Prince. Opening this they came into a spacious room which was richly decorated with paintings, at the further side lay young Black Cloud, for he had not yet entirely recovered from his wound; he arose, advanced toward his father, gracefully bowing, and said, "my father." The father responded, "my son, I have come on a mission to endeavor to effect your liberty, and there is only one way in which it can be done. I have offered ransoms, but they were rejected; a mutual pledge from us is required to cease from hostilities."

The son responded, "my father, shall the monarch of Bog Land lower his dignity in giving a pledge of this kind? I far would rather that this castle should witness my execution, and the dignity of the country of my birth be maintained. I am but one man; let me die; my blood will be avenged. If I fall by the hand of an executioner, I will rise to be a more formidable enemy to Esau than I ever have been in this life. I will

return in the form of some demon and cut off the resources of his revenue, and multiply his sorrows and fill his soul with gloom ; I will dismay his warriors and cause them in terror to flee from the field of battle."

Black Cloud replied, "Noble young prince of Bog Land, I admire your courage and generosity, but I can not spare my son, my head is already silvered over with the frosts of many winters ; my people are waiting anxiously for your return, the affairs of government will soon involve upon you. My empire to me without my son will be overspread in solemn gloom."

Young Black Cloud responded, called by his people Light Foot, and said, "Most excellent and royal father, I thank you for the extreme regard you exercise toward me, I am your son and as such should be dutiful, I am a subject of your empire and should be obedient to gratify the wishes of my aged father, I submit to his judgment."

The mind of the father being somewhat relieved, his attention was turned towards the expected arrival of the monarch of the Valley. Black Cloud was out on the piazza taking a view of the sea-like opening of the surrounding country, suddenly his eyes caught something way in the distance like a dark cloud rising, which somewhat disturbed his mind, it came nearer and still nearer, he began to apprehend that those fearful discharges of burning fire and those loud peals of thunder, were about to visit the castle again, he apprehended that the angry gods were approaching in a black chariot, for some cause, were offended, and would soon visit the castle, spit out their fire and speak in angry tones ; these natural appearances were unknown in Bog Land. An officer of the castle came out on the piazza, put his glass to his eye, relieved the mind of the trembling monarch by informing him that the dark appearance was occasioned by a body of cavalry rapidly approaching headed by Esau. A few moments passed and a loud blast of a trumpet announced to the garrison that their emperor was near. There was a lively move among the troops of the castle, the iron gate was open which led into the yard, and a line formed to the right and left by the soldiery, through which Esau rode on a full gallop, bearing the colors in one hand and a trumpet in the other, he was soon dismounted and in the castle ; an informal introduction took place between the two sovereigns, terms of peace were soon ar-

ranged ; Black Cloud and his son were off for Bog Land. Esau spent a few days in reviewing the affairs of the north and then returned to the capital, and to his great surprise found the empress in a very much ill disposed state of health. She lingered a few days and expired. For the death of this lady the people mourned. This ended the last vestige of the house of Claudius, and a supreme ruler sitting upon the throne who was, when a little boy, seduced away from his father's home, and was a captive in a foreign land. Esau possessed interesting traits of character heretofore unknown by the monarchs and this greatly endeared him to the hearts of the people; these peculiar traits of virtue he learned when at home sitting by his mother's side. After Esau's return to his native land as we have heretofore named, a pretender arose by the name of Ignus, who assumed the reins of government, and with whom the people were disgusted ; to escape execution he fled into Bog Land ; thus the people were left without a ruler, and were virtually ruled by misrule. In this state of affairs a communication of much interest was received from Raphael from the Highlands, addressed to Juno Balsino, an old confederate friend of his, under the administration of Esau when ruler of the Hurly Burlyians, this communication will be referred to hereafter, more particularly, it set forth the interesting state of affairs in Elysia. The rule of Flavius ; the happiness of the people ; the indescribable beauty of the country, and that if the people of the Valley wished to be happy, they must renounce their present form of government under the misrule of false philosophy and the rudiments of this world which afford us no substantial happiness in the journey of life, and is sure to prove disastrous in its closing scene ; that to accomplish so desirable a change there was now an opportunity of becoming allied to the government of the Highlands, and to enjoy all the immunities, to be ruled by their ruler ; to be blessed by their beautiful benefactor, who is the King of Kings and Lord of Lords, who offers crowns of life to all his votaries. This communication was made known to all the people of the Valley, which was the occasion of much rejoicing ; a convention was held and resolutions passed to be united to the government of the Highlands, a commission was appointed to visit Salem, the capital of Elysia, and present at the foot of the throne, the prayer of the people to be engrafted into its

government, which prayer was accepted, and thus the twain became one.

Flavius resolved at once on renovating the Valley by removing every thing that was obnoxious, the thorn, the thistle, the chaperell, by hunting out and destroying the wild beasts and serpents; by draining off all stagnant pools, by enriching the soil by planting the most delicious fruits and vineyards. Under this new change the highest anticipations were realized, the people of the Valley became happy, the wilderness and solitary places were made glad and blossomed as the rose. In this we may see the mysterious workings of an invisible hand, visibly manifested in its unerring wisdom and power. The large iron gate with its massive pillars at the edge of the Valley, through which the entrance was made either way, with the partition walls were taken away and one undivided thanksgiving arose from the hearts of the people to the Prince of Peace.

The following is a letter written by Raphael to Juno Balsino :

SALEM, HIGHLANDS OF ELYSIA.

To JUNO BALSINO, BABEL, VALLEY OF HURLY BURLY :

I thought it good to write unto you, my most excellent friend Balsino, somewhat concerning the affairs of the country of my adoption, be it remembered that we were old confederates, walked by the same rule, moved by the same impulse of patriotism, fought under the same banner and shouted over the same victories; went in and out at the same temple and worshiped the same gods. Our ruler here is Flavius who was known in the Valley by the name of Esau. This man when a small lad was stolen away from home and made a captive in a foreign land by the Empress Clandestine, who attempted to subvert the government of the Highlands and annex it to her own dominions, but in it was signally defeated; her own son and the only son who was crown prince, who was the seducer and betrayer of this innocent youth, found a premature grave, and she herself was destroyed by a serpent; soon after her death her daughter Flora was united in wedlock to Flavius; but their union was short, early in life she was called away, in her death was the closing scene of the house of Claudius; they

were a race of monarchs possessing great sagacity, tyrannical and a large amount of subtilty; Flora excepted from these general characteristics, her virtuous moldings were made from the interesting society of the noble young Flavius, who became the supreme ruler of the land, and who, after a short, but interesting administration, was by mysterious Providence called home to his native country to receive the parting blessing of his illustrious father, who remained with him after his return but a short time, and then was called to his rich reward in a higher state of being. This Flavius is now the administrator of a law given to us here by one Prince, Emanuel, who is the King of Kings and Lord of Lords, who offers crowns of life to all his votaries; we here delight in keeping His commandments, in so doing we have the promise of the life that now is and also of that which is to come. We here are all brethren of one family and have one Father, even God. Our country is of the most interesting character, the River of Life flows in our midst, our people take the cup of salvation and call upon the name of the Lord, we eat the Bread and drink of the Waters of Life. There is ample provision for all; a rich banquet in readiness, will you share with us in this rich banquet, in the gracious benefits of a well ordered government?

Your well wisher and friend,

RAPHAEL.

BABEL, VALLEY OF HURLY BURLY.

BALSINO TO RAPHAEL.

MY DEAR FRIEND RAPHAEL:

With the greatest pleasure we received and read your very kind and most excellent letter, we were much gratified that Flavius is still living and the administrator of your laws, and that they are just and equal, all sharing in the same common blessings, and drinking in the sweet delights of a paradise. Your country seems to be the most interesting of all others, in it are the breathings of life and immortality, having the promise of the life that now is and also of that which is to come. You seem to live as crown princes, all the children of a king, not wearing your rich diadems at the present, but crowns reserved in store, which will at the proper time be placed upon your heads. We are glad that we are invited to

come under the same rule and share the same rich blessings with yourselves; to eat of the same Bread and drink of the same Waters which flow so freely and so richly provided for all those who obey your laws. We here are unhappy and have become dissatisfied with our manner of living. Our laws are unwholesome and tend to divert from virtue and are ruinous to those who keep their precepts; we seek a solace, but in them it is not to be found. These are burdens too heavy to be borne; all have tended to darken the mind and alienate the understanding from the path of virtue; we have sown to the wind and reaped the whirlwind. We find nothing in our manner of life to afford us consolation in the hour of affliction and distress; we have gone into our temples of worship, sacrificed upon our altars and called upon our gods, but they have not answered us; we have nothing to encourage us in our religious worship, our Deities are incapacitated to hear or see, and are therefore not susceptible of our offerings, we have no hope in regard to a glorious future, in death a solemn gloom gathers around us; if any crowns await us they are crowns of thorns; we are destitute of a common prosperity, our feet run to evil and make haste to shed blood, we have no land marks to guide us the way of happiness; no polar star to lead us upward to higher attainments; our philosophy is vain and full of deceit, we desire to find a balm for our aching hearts. We turn with sickening disgust from the past in our history, for there is nothing in it that tends to feed the immortal mind or quiet the restless spirit. Upon us of late has rested a heavy chastening rod in pestilence and in famine, the destroying angel is not still satisfied; we find the dead and the dying in most all parts of our land, upon every breeze the cry of woe, woe, is to be heard. Dear Raphael we most gladly accept of the kind offers you make to us in your communication. This address we forward to you by our esteemed friend and representative Appalino, who will further express the wishes of the people than what I have in my short epistle.

With the highest regard and most truly,

We remain yours, &c.,

JUNO BALSINO.

SUNBEAM PALACE.
SALEM, HIGHLANDS OF ELYSIA.

FLAVIUS TO HIS MOST EXCELLENT FRIEND RAPHAEL :

I gave you assurance that I would at a future time make some further references in regard to the vision which I had while at Babel; knowing the uncertainty of human events I thought it not good to make any further delay, but to speak somewhat concerning those things which may be of some benefit to mankind. We will not dwell on the material worlds and their inhabitants with which we are surrounded or to speak of the centre of the universe which is the abode of the King of kings and Lord of lords which is the fountain from which flows all life and being; for us to attempt to describe these and to speak of their inhabitants would to deeply involve us and would form a venturous step upon forbidden ground and not in the least benefit our course of living, leaving, therefore, these higher scenes where chants the songs of disembodied spirits, and where swell in loudar strain the notes of cherubim and angels loud o'er hill and dale amid the fragrant groves of paradise; but come down to earth where is the great moral battle field of strife between man and satan a war waged over five thousand years ago wherein the happy pair were overcome and driven from Eden's bowers.Flushed at his success, Satan assembled in council his chief marshals to perfect an organization for the rule of his new empire so recently subjugated by him; all were jublant at the success achieved, in the midst of their glee a messenger arrived with the intelligence that the manacles were off of their newly acquired subjects and that all attempts to remand them again were vain. Several leading marshalls were successfully sent with orders to bind them and place them in close custody, with the speed of thought they departed to execute the mandate but returned and reported a failure. That one Prince Emanuel had undertaken for them in whose presence they feared and trembled; at this news Lucifer's countenance darkened with hellish rage, flashed liked gleams of lightning, from his nostrils issued flames of fire; amidst thunderings and lightnings and great tumult, the council broke up. Fresh legions were summoned to renew the conflict; strong guards were ordered to take their posts with watchful sentinels; on

their first advance they met with signal defeat, with a howl of despair they left the field. The Eden pair were left comparatively happy in their industrial pursuits for a season, in the meantime Cain and Abel grew up, Lucifer resolved on renewed efforts and blew his fiery trumpet, it was responded to from Perdition by hideous yells and on pillars of black towering clouds arose fresh legions which were led on by princes whose crowns were decorated with serpentine appearances; these hosts of darkness moved forward to attack Cain and Abel. Cain faltered and gave away; but Abel flew to his flocks and selected a choice lamb which was soon made ready and offered up upon an altar on bending knees, imploring help from on high. Soon on pillars of light with flaming sword a youthful form was seen resting above the altar, a mighty quaking seized the hellish host, with grimaces and loud wailings they threw a burning chain around Cain to carry him to their native prison, but this was not suffered.

Dear Raphael time will not permit me to continue this any further at the present, but may refer to it again.

Most respectfully yours, &c.,
FLAVIUS.

ROSE HILL PALACE.

TO MY SPECIAL FRIEND RAPHAEL:

I have spoken to you considerably in regard to demoniac influences which may peradventure be disparaging to some, but if we have an enemy it is befitting for us to have some knowledge of him so as to guard against those influences. It is true that man is liable to the attack of this insidious foe at any time through the journey of life; he said "my name is Legion, because we are many." Satan is ever marshalling his hosts, is ever on the move having no rest day nor night. He travels the earth with the rapidity of thought, he moves from place to place; he scans with correctness, he knows our weakness; his chief delight is in a war against moral government and the ruin of the race of man, and this he would easily accomplish if man was to go forth to war and meet him in his own strength; but this he need not, he should not do, if he does he is sure to fail, he is certain to meet with defeat, help is laid upon One who is mighty to save, in whose strength we

may meet all of the combined forces of darkness and overcome them all, in the strength of our Emanuel one can chase a thousand and ten, put ten thousand to flight. We then need not to fear though a host should encamp against us, our Friend, our Captain, our able General, if we obey him, will surely give us victory, His proclamation is issued, His word we should read that we may understand his rules and regulations. It is required of us that we should put on the hemlet of Salvation and take the sword of the Spirit, these Lucifer fears.

Most truly yours, &c.

FLAVIUS.

FOUNTAIN PARK, HIGHLANDS OF ELYSIA.

RAPHAEL TO ESCULAW, RAPHALIA, VALLEY OF HURLY BURLY.

MY DEAR FRIEND :

After an absence of some years, with the greatest pleasure I take my pen in hand to address you with a few lines, nothing seems to rest with greater weight upon my mind than some of the romantic scenes of our childhood when together. I was amusing myself in reflecting upon our stroll on the black sandy desert, when being belated, lost our way and night closed in upon us and found us upon the open desert, and what a night that was ; after having escaped the dangers of the day, those more gloomy and fearful seemed to await us. What gloom overspread our minds, how fearful were our forebodings, two little boys, some ten years old, exposed to wild beasts and serpents, and to one thing which was sure, a dark howling tempest, the rain pouring down in torrents, the drifting sheets of sand; the livid flashes of lightning, the loud rolling thunders, with the blackness of darkness which overspread us, and nothing to cover us but the drifting sand, with the free descent of falling water, but as the day approached and these scenes passed away, those still more fearful presented themselves ; I can hear to this day in my imagination the cry of that Jackall that warned us of the approach of greater danger ; happy for us that there was a ravine near at hand from which projected a high ledge of rocks to which we flew for safety ; by the means of a vine that this rock entwined we pulled ourselves up to its top and had scarcely got our seats when up come the dread monster of the desert known as the Lamp-polar, which

partakes of the characteristics of both the tiger and the lion, but more fearful than either. He soon made several successive leaps for us and at every bound he came upon a level with us, but before reaching the rock he lowered and went down, missing the prey which he so eagerly desired. He then set up a tremendous howl which made the air reverberate and the rock on which we sat to tremble. Imagine what must have been the feelings, nay, I presume it will never be forgotten, the fearful moments we spent upon that rock, with such a monster resolved on breakfasting on our youthful flesh. We were so near that when he opened his mouth to utter those hideous howls I could see quite down into his stomach, into which I almost imagined ourselves. Lucky for us that that caravan passed our way, which was different from its usual line of travel which seemed rather Providential in our relief. Our journey to the city was interesting, though novel in its character, the kind of double shuffle of the three humped animal that we rode made it amusing; I remember the kind of swing swang with which we daddled along; when reaching the out-lines of the city with joyous hearts we dismounted and soon found ourselves on the walls of the fortifications, when turning my eyes o'er the dark, sandy desert, toward the Highlands, I saw something in the distance which seemed to be advancing, I watched its motion, as it drew near I discovered it to be a coach and six horses approaching rapidly with an escort of mounted lancers and banners flying. They presently blew a trumpet which was responded to by several heavy guns from the fortifications, followed by loud shouts all along the line, "the captive prince," a massive iron gate was swung open through which the lancers and coach passed; after proceeding a short distance the carriage came to a stand and soon there were running men from every direction and a multitude gathered around. I went to see the cause of the excitement, in the midst of this group I saw a little boy some six or seven years, old standing in sullen silence; they were gazing upon him as if he had been some supernatural being; I inquired "why all this?" a bystander replied, "the captive prince." He was moved forward guarded by the body of lancers toward the palace of the empress; we soon reached it in which the young stranger passed and I being one of the privileged characters was permitted to follow after. The young captive was seated

upon a stool cushioned with silk crimson; shortly after her majesty entered the apartment and proceeded rather playfully toward the young prince; but suddenly came to a stand and recoiled a step or two, being struck with his dignified appearance, after a few moments' pause, assuming a greater degree of gravity, mingled with rather a pleasant smile, she proceeded again to where the young stranger was sitting, reached out her hand for his; he withdrew his and said, "you can not have my hand. I have been deceived and stolen away from my home, and while I am sitting here my pa and my ma are weeping for their only son. I have done you no harm; please let me go home. Why keep me here? I am but a little boy and like my father's home."

The juvenile stranger seemed to betray at times strong poetical affusion, on this occasion, his eyes sparkling, he arose from his seat and retiring a little, with earnestness addressed the empress, in substance as follows :

Please let me go home,
Where with friends I oft used to roam,
There with youth in merry glee,
With longings of heart
They are waitlng for me,
Please let me go home.

Please let me go home,
Where amid fragrant groves
I oft used to roam,
In the sweet fields of Elysia,
At my native home,
Please let me go home.

Please let me go home,
I'm a captive far away,
Allured and led astray,
To weep my life away,
Please let me go home.

In bright Salem parents mourn,
With hearts bleeding, torn;
On wings of light
Please let me go home.

The earnestness and eloquence of the young captive affected the tender sensibilities of Claudestine, her countenance suddenly flushed and turned pale alternately, but after little suspense replied "my young friend we can not spare you now,

business of importance demands your stay with us for the present. Will you please walk with me?" The young prince replied "I will not." The empress seemed to be puzzled to know what disposition to make of the case and seated herself upon a sofa; she sent a body servant to bring Flora in. Flavius had, in the meantime, taken his seat again; but a few moments had passed before Flora appeared into the department. The empress immediately arose and took her by the hand and proceeded toward the young stranger, introduced her to him. Flavius arose and made a graceful bow to Flora. The empress paused, Flora proceeded, and took him by the hand, and said, "I am happy to see you young prince of the Highlands." He responded and said, "more happy to see me than I am to see you under the present circumstances, but Miss Flora, I do not blame you that I am here to-day. We are but young, there are older ones with whom I am displeased. Flora said, "young sir, are your parents living?" The response was, "They are."

FLORA.—"Have they children at home?"

FLAVIUS.—"I am the only child of my parents."

FLORA.—"Their hearts must be sad to have their only child far away from home."

FLAVIUS.—"My parents were very kind to me and loved me much, and long to see me at home."

FLORA.—"I suppose then you would be very glad to see those whom you love so well."

FLAVIUS.—"Miss Flora, very glad indeed, I long to see my home, home, sweet home, my dear native home."

FLORA.—"I think my ma will be kind enough to let you return to your home. If I were away it would displease her much for any to keep me away from my home. I will speak to her, I think she will not keep one who is so young away from his parents."

So Flora went and interceded with her mother for Flavius; but all to no effect, she told Flora she could not spare the young prince at the present. She arose from the sofa and left the room, requesting Flora to soon follow her. Flora seemed to take a deep interest in the welfare of the young stranger, and endeavored to allay his feverish anxiety with kind words, she prevailed on him to walk with her in the palace garden. His mind became somewhat interested with the beautiful

sceneries which there presented themselves. On the following day the empress ordered her coachman to take Flora and Flavius on a visit to the Golden Park. Soon the coach was in readiness, a bell was rang to announce its presence; the empress took Flora by the hand, and reached for the hand of Flavius. He replied and said "you can not have my hand, I am my parent's only son, I reserve my hand for them." Clau-destine could not refrain from admiring the firmness of the little stranger. Flavius was willing to take the ride and advanced in front of the rest of the company at a double-quick to the coach and seated himself in it, Flora took her seat by his side. The empress wished them a pleasant ride, all being in readiness a crack of the whip was given, the coach went off at full speed, but a short time had elapsed before the Golden Park appeared in view; at the blast of a trumpet the gate swung wide open and the coach dashed in with a bound, after taking several circuitous routes, Flora became rather anxious to know how well he enjoyed his ride, inquired how he liked the appearance of the surrounding sceneries. He said, "I confess, Miss Flora, if this ride was in the Highlands, I should enjoy it very much. But only think Flora, I am a little boy entirely among strangers deprived of the privilege of seeing my parents whom I love so well, one thought of home banishes every pleasure from my mind." Flora replied, "Oh, Flavius, it is unpleasant to hear you talk so, I was in hopes that you would enjoy this ride, your mind relieved of its burden and you forget about your home. Why can't you reconcile yourself? We have many pleasant things to interest you with; we have a nice home, we love your company, can't you forget your home, and be reconciled to stay with us?"

Flavius said, "Oh, no, Flora, that is impossible, should I forget my dear father and my mother who always loved me much and ever treated me with the greatest kindness? And, then, Flora, your country is not as interesting as ours, your society is not as pleasing as ours at home. We do not in this country of yours hear the sound of the church-going bell; you have no Sabbath schools, no prayer meetings, no religious worship, no loving and serving the Savior as they do in the country of my native home."

To this Flora replied with considerable earnestness, "young sir, your objections seem to be rather broad cast, which gives

a preference to your country and to your people, but I suppose this is rather natural, we are apt to be prejudiced in favor of our own, but we should not let prejudice carry away our better judgment; you speak of prayer meetings and Sabbath schools, these I know nothing about but presume they are a kind of religious service; Flavius, we too have our religious rights, we visit our temples and offer up sacrifices to our gods."

Flavius replied, "Flora, this is very true, but what are your gods? They have no eyes to see nor ears to hear, they amount to just nothing and are worse than nothing."

Here Flora began to manifest some nervous sensibility and gave the coachman a signal to return to the palace, presently they were moving rapidly toward Babel, the towering spires were seen in the distance, on their return they passed by some military fortifications which gave them a salute of several heavy guns and the old shout of the young captive prince, this last rather displeased Flora, she turned and looked at Flavius and with a frown, said, "they had better keep their tongues silent." Flavius said, "brave men boast in their victory over a little boy, Flora it is a long road that has no end, we will see about these things at some future time." But ere long they were up in front of the palace, the noble steeds came to a stand, the bell rang, and the empress in person was soon present at the coach side and with her own hand opened the door; with a pleasant smile said, "I suppose you have had a pleasant ride." Flora replied, "very much so," the other remaining silent, Claudestine said to him, "and how did you, sir, enjoy your ride" he readily responded "not quite so well, mam, if it been at Fountain Park, in the Highlands, it would have been rather a nice thing, but not quite so fine here considering all the circumstances," without further ceremonies, he opened the door of the coach on the opposite side and sprang out and with a double-quick was moving toward the palace; the empress looking after him for a moment, and then turned and said with a smile to Flora, "a hard young customer."

This once captive prince is our ruler; if time would permit we would be glad to say many other things, but close by saying, I remain yours as ever,

RAPHAEL.

CRYSTAL PALACE, HIGHLANDS OF ELYSIA.

To MY FRIENDS SCATTERED ABROAD, GREETING.

In this most beautiful edifice I lay, surrounded by fragrant groves of evergreens and spicy beds, beholding the mysterious wonders of creation. The moon pouring forth her silvery rays, Venus the most sparkling gem of the night; the whole vault of heaven lit up and twinkling as if bedecked with millions of diamonds; what language can I use to set forth the glowing sentiments of my heart, when looking upon this mighty system of worlds? all these that are now moving in such majestic splendor were unseen by man or angel; all of this mighty space occupied by this myriad of worlds was empty and void and one complete solemn gloom. What must have been the thickness of this darkness which had never from the first age of eternity experienced a ray of light, nor the beginning of a gracious dawn. From the earth to the sun it is said to be ninety-five millions of miles; from the sun to Neptune, over two billions, &c., all of this almost infinite space was overspread with the deepest gloom of eternity's night. A mighty Angel high upon His radiant throne of light, scaned this empire of night, throughout its regions was a trembling, this Angel raised his hand and there was a mysterious moving of elements; He spake and the constituent principles of our solar system came forth into being, but still there was no light, the thickest darkness still ruled over this empire of night, naught but Deity Himself could scan through the thickness of this darkness and behold the workings of these elements. After the creative power had been manifested in bringing these into being, we are told that the Spirit of the Infinite moved upon the mighty deep, and said "let there be light," and there was light, this darkness disappeared, whether it fled into other parts of immeasurable space to seek its own sister element and make darkness blacker than the most gross darkness, or extinguished and ceased to be by being swallowed up by light, is not ours to say. Here first is brought to view for the first time the elementary principles of light which shed forth its glorious brightness so that every thing throughout this mighty empire could be beheld with distinctiveness by mortal vision, and the evening and the morning were the first day; here we have it on record given by inspiration, that this was the first day's work made any where in our system of

worlds, and this was done by the hand of Deity Himself, a work which none else but Deity could accomplish. But the work of creation goes on, there is no delay, not a moment of time is lost, the primary elements for the construction of worlds are made from day to day, with infinite regularity; Every thing comes forth in its proper time and in its proper place. On the second day of creation a chemical separation took place of the different elements which were originally all blended in one, the water, the air and the ground were at first all in one, in this separation each held its locality, its fixed bounds, regulated by the law of unerring wisdom. All of these are essential to this state of mortality; mortality would cease to be such without an association with these elementary principles. It would seem that on the second and third days the time was devoted to construction or formation, that the different elements were given their respective localities; in connection with the different varieties of vegetation, the grass, the plant, the variety of shrubbery, with majestic woodland, these all were yet but dimly seen when speaking after mortal vision. The fourth day was principally devoted to the construction of the heavenly bodies, the sun, the moon, and the stars, with their satellites, how beautifully these must appeared when the finishing stroke was given, light appeared in its majestic glory, and imparted its congenial rays to all. On the fifth day the fish and birds were made; on the sixth, the variety of creeping things and beasts were made, all were finished and gloriously fitted up, the earth in the most beautiful splendor decorated with every thing pleasing to behold, the silvery fountains of living water with their living creatures, the birds in the richest plumage, warbling the notes of praise; the beasts in harmonious union skipped and played together, the lion and the lamb, the kid and the bear sweetly ate together, thus all were in union, clothed with beauty and the sweetest innocence. Thus the heavens and the earth were finished and all the hosts of them, with delight they commenced their journey, which they were to travel for thousands of years to come, with perfect exactness, without any gain or loss of time. But as yet there was not man to till the ground.

When man was made all the divine attributes were called into requisition. After he was moulded he lay a lifeless lump of clay; into his nostrils was breathed the breath of life. In

this breathing was given an immortality; a rosy-like redness came upon his cheeks, he opened his eyes, which were more beautiful than the sparkling diamond, upon a new world; he was taken by the hand and he arose upon his feet in the image of his Maker. The Divine Being said unto him "thou art Adam, because thou wert made of red virgin clay." Man looked around with delight and surveyed the new creation over which he was Lord of all; his heart glowed with gratitude and his tongue broke loose in a hymn of praise. In his formation angels drew near and looked on with wonder; they were delighted that a new brotherhood, a race of intelligences made but a little lower than themselves, were to come into being and hold a near connection to themselves. An introductory review of the animals which were made were brought before Adam to see what he would call them, and whatsoever he called them that was their name. What a vast concourse of life in their different forms were here presented before him who stood alone as Lord of the new world. What a mysterious coming forth as if moved by a Divine impulse; they seemed to pass in a regular line by pairs, one by one, from the smallest to the highest grade; and it would appear as if there stood near at hand a Recording Angel, with a book of entry and put down the names of these living creatures. They passed off to the right and left to their places of abode; among these numerous bands not a growl was to be heard; when first coming from the mouldings of the Infinite One, we believe that none were carnivorous, peace reigned upon earth and glory in the highest. But it pleased the Almighty that man should not be alone, He brought upon him a deep sleep and while in this state of insensibility He took from his side a rib and closed up the flesh thereof, from this flesh he made a woman and brought her and gave her to man. Adam immediately recognized her to be a part of himself and with deep emotion he embraced her and said thou art my beloved and my espoused. They were taken by the hand and led to Eden, a garden richly prepared for them by Deity, as they approached the gate of itself opened to them; after they had entered in their Maker said unto them "my children this is your home, the place of your abode; dress it and keep it; all the privileges of it you are to enjoy except yonder Tree of Knowledge of Good and Evil, the fruit thereof ye must not eat nor touch it

lest ye die; for in the day ye do this ye shall surely die." What a beautiful place, fitted up and aggrandized by Deity Himself, amid fragrant groves and flowers, and the most delicious fruits, with spicy beds, with living waters flowing in the midst, with emerald walls and pearly gates, this was the garden of the Lord, the first home of man; over this cherubim, lowered from a higher sphere, delighted with this happy pair, shouted aloud with joy in this paradise. Early one morning a huge red serpent was seen winding his way along till he came near the Tree of Knowledge of Good and Evil; here as he halted, his novelty attracted the attention of Eve; she drew near to look upon him, Adam being absent in another part of the garden, the serpent introduced himself to Eve by saying, "Oh, woman, I am much delighted with thy happiness and with much pleasure do I behold the interesting scenery with which thou art surrounded, but there is something which thou lackest; a high attainment of knowledge, which is requisite to true happiness, and which thou mayest have by eating of the fruit of the Tree of Knowledge of Good and Evil. It is true that thy Maker has said in the day that thou eatest thereof thou shall surely die. But ye shall not surely die, but shall become great in the earth and the mother of many living." The serpent saw that the woman was attracted by those inducements set forth by himself, approached her and gently entwined her in his folds and kissed her on her rosy cheeks, then laid himself at her feet, Eve sat down by the serpent which gathered himself upon her lap. The serpent saw that her affections were won, and requested to rise without delay and eat of the forbidden fruit. She arose and stretched out her hand and partook of the forbidden tree and ate the fruit thereof. She was suddenly seized with blindness and in a state of alarm she cried out, Adam; fainting she fell upon the earth. The serpent having accomplished his object, fiercely turned and looked upon her, uttered several hideous hisses, and hastily left the garden. He now had an agent in the person of the first female, whom he left to accomplish all his wishes, for which purpose he had visited Eden, and peradventure more so than he would have done if he had introduced himself at the first to Adam; he might in this case have entirely failed and man have stood blest and justified before his Maker; if this latter had been the result of the serpent's mis-

sion, man would have been all gloriously happy, how different would have been the condition of this sin cursed world. Adam coming, not knowing what had happened, said, "I heard thy voice calling me, what meaneth this?" and taking her by the hand said, "arise, my love," she arose upon her feet, with some of the forbidden fruit in her hand, which she reached forth to her husband, and said, "take this, it is good," he in his innocence took it and ate it, not knowing what it was. With blindness he reeled backward, falling to the earth; after laying a few moments in a state of insensibility partially recovering he cried out "I am cursed, this is the forbidden fruit," raising, embracing his companion, weeping, he said, I "feel my spirit sinking within me, I hear the voice of our Maker, we are naked, let us flee." They fled and hid themselves among the trees of the garden. But this unfortunate pair had not been long in their place of retreat before they were summoned to appear before the Judge of all the earth, from their hiding place they came forth trembling, loaded down with guilt, in tremulous tones, Adam said, "I heard thy voice, we hid ourselves because we were naked." How unlike on former occasions, before the act of disobedience, with delight they hailed the coming of their Maker, like children with joyous hearts run to meet the return of a fond parent; but now all covered with shame they flee to hide themselves from Him who had been their solace; how changed their condition, with lingering steps they came from among the shady bowers with unwillingness, like felons coming forth from their cells to the place of execution. Each one in turn endeavors to excuse themselves, but they are tried before a righteous tribunal, found guilty, have the sentence of death passed upon them, and driven from Eden, to get their living by the sweat of their brow; the earth, the air and all animate tribes are cursed and suffer by the fall, an outbreak is heard among the beasts, a growl, a hideous war, they scatter to the native forest, they retire in pursuit of prey, their natures are changed, the air, the earth is changed, all nature suffers, a dying groan is heard, man in sadness goes forth to his field of labor, how unlike his former condition, he has lost his happy Eden, no more to roam among its shady bowers. Up to this time no cloud had darkened the sky, no rain had descended upon the earth, the silvery dew drop was seen in the morning resting upon the rose,

all refreshed by a mist rising from the earth. But man's moral and physical character being changed the elements were changed to suit his new condition, the winds roughly rose, a dark aspect in the sky was seen approaching in the east, with sharp flashes of lightning and distant thunders rolling, these unusual appearances produced an uneasiness in the mind of Adam, he said to Eve, "yonder is something dark and fearful, arise, let us fly to Eden," Amidst these lightnings and thunderings, the rain pouring down, they reached the garden and would fain have entered in, but here they found the cherubim with his flaming sword pointing every way to prevent any from entering and eating fruit from the Tree of Life. In disappointment and excitement they fell upon the ground, crying out, "my Lord, help," they were told to arise and enter a tent which had been at that moment by the hand of an angel, constructed for them, they arose and entered, but ere long the sky again was cloudless and the sun appeared in the brightness of its glory, all was calm and serene and the birds of paradise in their rich plumage were chanting their songs of praise, they came forth from their tent and returned thanks for the protection afforded; again they returned to their field of labor, which was no great distance from Eden. An angel appeared to them and gave them rules for their course of living; Adam constructed a tent and covered it with goat skins, in front of which he erected an altar and offered upon it incense morning and evening, looking forward in hope when the seed of the woman should bruise the serpent's head. But he goes forth to his field of labor to culture, in toil to subdue the thorns and thistles springing forth, the effects of disobedience. With his own hands he plants, he sows and in return a rich harvest grows and is gathered into the garner. Eve alike industrious, from morn till night, adjusting her household and in the care of little ones committed to her charge. But this noble pair have greater trials to encounter still, for Satan found access in stirring up and perverting the mind of their older son. He was inclined to be disobedient and censorious, in the time of oblation he often ridiculed and made light of that sacred rite. But Abel was one of Virtue's noble sons, whose heart and hands were true in obedience; he was ever joyful, with ears open to hear and obey, in time of holy incense the younger son was in sacred devotion, bowed, with hands and eyes raised

Heavenward, invoking the Gracious Presence. Thus like a tree planted by the river side, he grew up in consecration, doing the will of Him whose right it was to rule over him. These two brothers were opposite in their course of living, one to the other. They came upon the stage in this world to do for themselves ; they were the two first born of earth. Cain being covetous refused to bring the best of his fruits in offering, which was displeasing to his Maker, for which he was rebuked. But Abel delighted in bringing the best of his flocks in an offering to the Most High with which He was well pleased, for this Cain became jealous and resolved on revenge. He approached his brother with weapon in hand and said, "It is true, thou art my brother, but I hate thee, for thy offerings. I will remove thee from my sight, the earth shall drink thy blood, thou shalt no more return to thy father's home nor delight thyself in his presence ; thou shalt no more be embraced in the arms of thy mother. Thou hast by thy offerings brought a reproach upon me by my Maker ; for these things thou shalt surely die." Abel replied "my brother, be not too hasty in taking the life of the innocent. I am thy friend and thy brother ; by obedience thou shalt be accepted and enjoy the Gracious Favor. Oh, turn away thy wrath and do not so wickedly." At this Cain became enraged and the earth received the innocent blood. When he saw what he had done he fled from human society to join himself with the beasts of the field, but they, taught by instinct, howling fled from his presence. Eventide coming on, their beloved son not returning home, they became concerned for his welfare, went in search of him, in the moonlight they found him in silence, laying in his purple gore. Adam said unto him, "what aileth thee, my son? awake, arise," but all was silent. At this Eve became excited, kneeling down, embraced him, calling out, "canst thou not hear my beloved? What strange thing is this that has happened unto thee?" Adam took him by the hand to raise him up, turning him to the moonlight, he cried out, "my Lord! our son is dead!" Adam raised him upon his shoulder and bore him to their tent, soon after reaching their home an interesting youth in a robe of white entered their tent and said, "All hail, thy son Abel is dead." This interesting personage remained with them during the night. Early next morning there appeared before the tent another stranger

of a like appearance to the other, to whom Adam bowed and invited in ; immediately the one that had remained with them during the night arose and said, "we have come to care for the remains of thy son," to which Adam with a graceful bow, assented ; the last named visitor then unrolled a linen cloth of snowy whiteness and proceeded to wrap it around the lifeless remains of the once interesting youth. The strangers then took it up and went out and proceeded to a cave, followed by the little mourning group, in this they carefully deposited this choice dust and rolled a stone to the door, and then with a smiling countenance and a wave of the hand disappeared. Soon after this Cain returned to his home and took a sister of his of a like disposition to himself and went into the land of Nod. But ere long men began to multiply, colonies were formed and an aspiration to rule and leadership became the dominant spirit of the day. Leaders of the respective colonies desired to excel; the love of power was ascendant; this gave rise to petty wars, much suffering and blood shed, whole colonies were, in some instances, nearly exterminated or carried away into captivity. Anarchy, war and ambition became the motto of the day. There were two prominent rivals, one by the name of Hillolian, the other by the name of Tyros ; these were leaders of two principals parties, the other surrounding colonies became subjugated to one or the other of these rivals. Hillolian was an opposer of reform and virtue, but Tyros was friendly to both, these were at war with each other for several years, with various success, advance and reverse, till at length Tyros taken by surprise, his force routed, he taken a captive, bound to a stake and suffered death, by being devoured by wild beasts. Hillolian was vain, jealous and cruel ; his conceptions of justice were vague and followed the impulses of passions. It was his glory to be held in awe ; he issued an order that once in thirty days, the people should present themselves in reverence at his feet ; a certain young man refusing to obey this order, was chained to a young steed which was turned loose and thus he was torn to pieces ; after this he was on parade with a retinue of attendants, when he suddenly lost his life by an avenger of the blood of the afore mentioned young man. He was succeeded to the reigns of government by his son Hedi. He, if possible, was more vain and cruel than his father. His followers were known as He-

dions. After the death of Hillolian, a division took place in his empire, Hadius being very repulsive to some of the colonies; the dissenters were headed by one Ironus, a man of distinguished capabilities, considering the darkness of the times; he was mild and forbearing, but bold and energetic as a ruler. But Tyros was destined only for a short rule, Hadius had his friends watching for an opportunity and at the first which presented itself he fell a sacrifice to the misruling spirit of the times. Hadius having no opposer gave loose rein to his passions. The virtuous, who were but few, were hunted down like wild beasts. He raised a standard which was black, on which he had an inscription of a red, fiery serpent. He gave an order that wherever this appeared his subjects should bow; on passing through a little town, the black standard unfurled in the breeze, the people bowed in the dust with the exception of a young female by the name of Celara. She remained firm, standing upon her feet, with her hands and eyes raised Heavenward; Hadius beholding her rushed forward from his attendants and thrust her through with a spear, Arystile, a young man who had bowed by her side, who was a special friend of Celara, on seeing what had happened, raising upon his feet, cried out, "Monster, in human shape, it is fit that thou shouldst die," at the same time hurling a dart. Hadius fell severely wounded; the young man fled, sought and joined himself to the company of Enoch, who was known as the wild man of the wilderness. Hadius resolved on avenging himself on this young man; he sent armed men in pursuit, they found him resting under an evergreen with Enoch; as they advanced Enoch cried out and said, "Whom seek ye?" they said, "Arystile, thy youthful friend by thy side." Enoch said, "Ye can not have him," but they replied and said, "Nay, but we will have him, our master Hadius sent us to fetch him." Enoch said, "Go and tell your master Hadius that he suffered most justly for his crime, my youthful friend can not appear before him." As they farther advanced they were suddenly attacked by a multitude of hornets, they fled, barely escaping with their lives. The leader of this party, Hadius accused of treachery, and executed him. This ruler finally made up his mind that the failure of this expedition was owing to some kind of enchanting power that Enoch possessed; he therefore resolved on removing him out of the way and to effect

this object he went at the head of an armed force in search of Enoch, who was found offering up incense with Arystile. He rushed forward in full expectation of making an easy prey of them; with blindness they suddenly fell to the earth, while in a glorious chariot, amidst the song of angels, Enoch disappeared in the Heavens; Arystile was left quietly to go his way, while Hadius returned to the capital, in his blindness being led in his return. Espayrene, the only son of Hadius, conspired against him and put him to death.

But of the moral darkness of the first age of the world it would be impossible for us to describe, every imagination of the heart of man was only to do evil continually, and so corrupt had he become in his imaginations and constantly disposed to do evil, that Divine Justice resolved on destroying the then race of man. Noah, being righteous, was ordered to prepare an Ark for the saving of himself and his house, according to Divine appointment, he went to work in constructing the building, according to the fashion given him; for the term of more than one hundred years was he in completing this wonderful piece of architecture; during this period of time it would seem as if man was hurried on by demoniac influences to fully prepare him for his doom; in closing part of this age the good could only live by Divine protection, and this was afforded them, it was strikingly so in the history of Noah and in the building of the Ark. His life was often sought by the infuriated rabble who eagerly thirsted for his blood; every attempt upon this holy man was frustrated and he was permitted to pursue his labor, in building a vessel which was to bear him safely above the flood. Combinations were formed and vows made to destroy this while being constructed, every effort only proved abortive, the foot that moved to pass the line of demarkation, failed to accomplish its errand, the arm that was raised against it fell paralyzed by the side. This work became notorious everywhere and a matter of much speculation. Groups of men and women were every where to be seen engaged in lively conversation in regard to Noah's policy, the majority contended that he was guided by infatuation and ought to be dealt with as a lunatic; there was some that admitted that there was a remarkable strangeness and that he seemed to be led on by a Divine impulse, these were highly censured, and with sarcasm were told that they had

better go to work with the old man on the building. In one of the lower provinces there was a remarkable female of gigantic statue, whose strength corresponded with physical greatness, she exercised a controlling influence over the minds of the people by her enchantments; there was no work too bold for her to undertake nor deed too daring. She resolved on the destruction of the Ark, to accomplish this she collected a numerous banditt and undertook the journey to her place of destination. After haranguing her followers and pointing to the object of her enterprise, with ponderous spear in hand, she ordered an advance at a double quick; when nearing the line forbidden by Noah for any to pass, suddenly this daring female was struck with lunacy, furiously turned on her own comrades felling numbers of them to the ground, and whilst in pursuit of others her flesh dropped from her and she remained standing, a monumental skeleton.

In the outlines of civilization eastward, in a province known as Beruch, there was a leading character by the name of Hanelius. He was very expert on foot and had become very notable in the chase after game, and in capturing fugitives; he was known at different times to parade himself in the presence of a threatening foe and challenge any to meet him in a single combat; this man was never defeated in a single encounter. There were many in Beruch who gloried in his greatness and considered him one of the greatest among chieftains, he had but to speak and multitudes were ready to obey his summons. He told his adherents that in one of the western provinces there was a towering building going up of a threatening character, which was against the wishes of the people; we are told by the builder that unless the people reform, that a special destruction await us; that he and his family contemplate a refuge in that vessel which he himself is preparing, and now come let us go and there will be a speedy end of this work; accordingly the journey was undertaken and in due time they arrived in sight of this towering edifice; they were struck with astonishment, paused and looked on with wonder; Hanelius and his comrades were almost overcome in beholding the magnificent proportions of this superhuman structure; but he recalled to mind the object of his expedition and now said he, "Let us accomplish the object of our mission," with a rapid move they went forward till they came

near the line of demarkation, which might properly be called the dead line, forbidden for any to pass, when all came to a sudden stand, with the exception of Hanelius, he leaping over the line fell a lifeless lump of clay. His remains were delivered to his friends, they uttered loud lamentations over their leader, saying, "Oh, Hanelius! Hanelius! noble chieftain, for thee we mourn; thy remains we must commit to the silence of the tomb. Would that we had remained in Beruch, then our leader would have been living.

Men continued their ordinary avocations and regardless of the warnings of Noah, they sunk deeper daily in every species of crime. But the day arrived when the Ark was completed, and the teeming multitudes from the animal kingdom came by pairs of the different varities as if taught by instinct to preserve their kind, entered the Ark, at this remarkable scene some in loud tones cried, "What does all of this mean?" others laughingly said, "the beasts are going crazy as well as this old man. They all seem to be making ready for a nice ride, but where is the water?" After every thing being accomplished and in a state of readiness, Noah with his family entered the Ark, the doors being closed by the hand of an Arch Angel, a mighty trumpet sounded, an awful trembling ceased the earth, the air, black clouds were soon seen gathering thickly around, the lightnings gleaming and fearful thunders rolling, an outcry with piteous moans were heard among these scoffers, on bended knees and uplifted hands they prayed to be taken in, but too late, the day of their doom had come, the mighty waters were soon pouring down, the earth in convulsions opening and throwing forth her rivers. As the waters increased and arose the Ark arose and safely floated above the deep, before the wind and tide, and the waters prevailed and covered the highest hills, and mountains under the whole Heaven. We are told that the Ark rested in the seventh month, on the seventeenth day of the month, on the mountains of Ararat. Every living substance was destroyed from the face of the earth; this was the closing scene of the first age of the world. We will here introduce a short review. It is said in the beginning God created the heavens and the earth, whether this creation has reference to bringing forth substances from nothing, or the work of construction and formation, is not ours to say; but in our judgment it is very certain that the system of

worlds with which we are associated were all made at the same time, in this beginning they were all created each place in their respective orbit, the sun being the light and the centre of the whole, all being placed at such a distance, one from the other, that they can neither digress in wandering from or coming to, but one united harmonious action, as if chained by omnipotent power, all these are balanced upon nothing, hang swinging in the air, fresh from the hand of Deity, gloriously fitted up, the mysterious workmanship of power Divine. We now speak more directly in regard to the planet on which we live. This earth on which we live, with all the mighty spheres had their beginning, there was a period in the history of Eternity when they were not, but Deity resolved to bring them forth into being; the manner in which this work was accomplished is not a business belonging to mortals; whether our earth was at first a small molten mass, and in its rapid flight through space constantly augmented, gaining additions of matter until it was of such dimensions that it was judged proper to commence the glorious work of formation, any determining principle in regard to this matter we would not presume to lay down. We are living on a globe that is on fire and was probably so when it first dropped from the hand of its Creator, and will continue to burn until the present order of things are changed; a few evidences we will here introduce to prove that the world on which we live in its internal parts is an ocean of burning fire, the rate of heat increases on an average at about one degree for every foot of descent, so that if we were to go down two miles we should find boiling water, and at ten miles arrive at ignited rocks; if this theory be true a few miles surface in descent and we come to an ocean of burning lava; witness the numerous volcanoes, some of which send forth volumes of fire to the height of twelve thousand feet; what a mighty internal pressure there must be to send forth towering columns of fire and smoke to such a vast distance in the heavens, turn our thoughts for a moment to old *Ætna* and *Vesuvius* which have been belching forth for thousands of years, which were witnessed by the Plinys during one of these convulsions which inundated and destroyed the city of Pompeii, one of the older Plinys lost his life. These volcanoes seem to serve as smoke pipes to give vent to this mighty internal fire. The numerous hot

springs are also another evidence of this position, among which we would make a special reference to the Geysers of Iceland, which has thrown forth its mighty rivers of hot water, with a trembling of the earth for many ages. We will now make a short reference to the animals. There is supposed to be in the animal kingdom about two hundred and fifty thousand of the different varieties, the greater part of which belong to the insect tribe. What a multitude there must have been which passed before Adam to receive their names. What a gigantic intellect Adam must have been endowed with, to appropriately give so many names. In regard to the misfortunes at Eden we will have but little further to say; it is very evident that the beast which was used as an instrument in the seduction of our first parents was the most subtle of all others. Man in his creation was endowed with immortality, we have no intimations to the reverse of this; if it had not been for disobedience he would consequently have lived forever, and would have been the companion of angels and in close fellowship or communion with his Maker himself. In the first age of the world the life of man was very remarkable, he usually lived from seven to nine hundred years and upwards. We are informed that in those days there were giants in the earth; unquestionably in this period of the history of the world's history, man was of greater magnitude, of strong physical endurance, at the age of two or three hundred years he was but a young man. Imagine to ourselves a convention of these old pioneers together, Methusala in the chair, some eight hundred years old; he opens the meeting by giving an incident of early life, which is something like the following:

"When I was a youth about twelve years old my father Enoch said unto me, 'My son would you not like to go and see the first man, who was directly moulded by the hands of his Maker?' I gladly assented, he took me by the hand and after a few hours' travel we came to the abode of Adam, which by reason of its age was mossy in its appearance; we came to the door and after introducing a song, which was customary in those days to gain an admittance, after concluding the door was opened, my father and Adam warmly embraced each other, after which I had an introduction to him who once lived in Eden, placing his hand upon my head he said, 'My son be a good boy and you shall live to see many years.' He gave us

many interesting anecdotes in regard to creation and the Garden of Eden; I had an interview with him after this, for I was about one hundred and thirteen years old when he died. He was tall, gracefully proportioned and erect, his countenance was broad and high, his eyes were dark and brilliant, with a pleasing smile on his visage, his hair was white and glossy and hung back upon his shoulders in ringlets nearly to his waist, his voice was sweet and melodious."

This first man was the head and representative of the human race; he was, as we have already contemplated, made in the image of his Maker; we come into being in His likeness, and although most six thousand years have passed since man was in Eden we inherit his propensities. If he had not violated his moral obligations we believe he would not have lived here always; that there is a home prepared for man in the centre of the universe, to this all the virtuous and the good from the surrounding worlds will be gathered, Enoch and Elijah like, and sit down at one common table, in one family and made the partakers of one united brotherhood, Seraph, Cherubim, Angel and Arch Angel, with man redeemed, enjoy the same mansions, walk the same golden streets, dwell in the same city, gather fruit from the same trees and drink from the same River of Life.

Yours of early life,

FLAVIUS.

MOUNT ARARAT, TENT OF INCENSE.

TO ALL WHO MAY LIVE HEREAFTER, TO THE END OF TIME.

We stand upon this mountain as monuments of amazing mercy.
We cast our eyes around and behold a desolated earth.
We have witnessed the closing scene of the old world and a just
recompense upon the disobedient.
Those who once vaunted in their pride and greatness are sleeping in
silent stillness.
They refused to be chaste and receive friendly warnings.
When fear came upon them and anguish seized their hearts, they
called but there was none to answer.
They raised their hands and eyes Heavenward.
But too late; the day of their reckoning and their doom had come.
What a fearful day was that to a sin cursed world when man en-
tered the Ark and the doors were shut.
Most gladly would these apostates to virtue have entered in when
heavy thunders shook the earth and in convulsions threw out
her rivers and in torrents the waters fell.
For more than one hundred years was this vessel in being construct-
ed, and they faithfully warned, but they made light, ridiculed,
and groped in the thickest moral darkness.
Oh, ye who may live in coming ages, beware lest a similar day over-
take you and ye are not ready.
Not by water shall the earth be purged again.
The bow is a pledge given that the earth no more shall be drowned.
But the fires will come forth fanned by Omnipotence.
The earth will return to its former element; but shall appear again
all renewed and gloriously fitted up for the abode of virtuous
intelligencies.

(Signed)

NOAH.

THE RAINBOW.

The bow is placed in the cloud to bring to the mind of the Eternal
One

The promise made to Noah's sons.

The earth no more by a deluge shall be drowned,
But reserved to fire when the last loud trump shall sound.

No more shall the foams and dashes of a wandering tide,
O'erflow the hills and vales so wide,
The Leviathan confined to his own natural bound
Circumnavigate the earth, a globe so round.

Nor the stately huntsman fly for a distant home,
Pursued by an angry tide centering on either side,
Before, behind, and all around, an awful thundering to the ground,
Seek protection on the tallest pine, but swallowed up in a raging
deep,

The ploughman in the field alarmed, behold awful aspect,
Pouring down of waters as from distant worlds emptied out,
Centering to a general point.

Fly! but whither? from the thunders of an awful storm o'er creation
wide,
Fain would mount on wings of wind and borne to some region most
remote,
Destruction certain, sure, as thunders last seven emptied from the
store of Jehovah's wrath,
The African chieftain black, with shining spear bend with lively
step for Abyssinia's hight,
Or the Mountains of the Moon.

The startled Arab, with wandering herd, on mounted camel,
Tripping o'er the golden sand for Sinia's rugged mount,
Where God in thunders and fiery flame
Conversed with man and gave a written law.

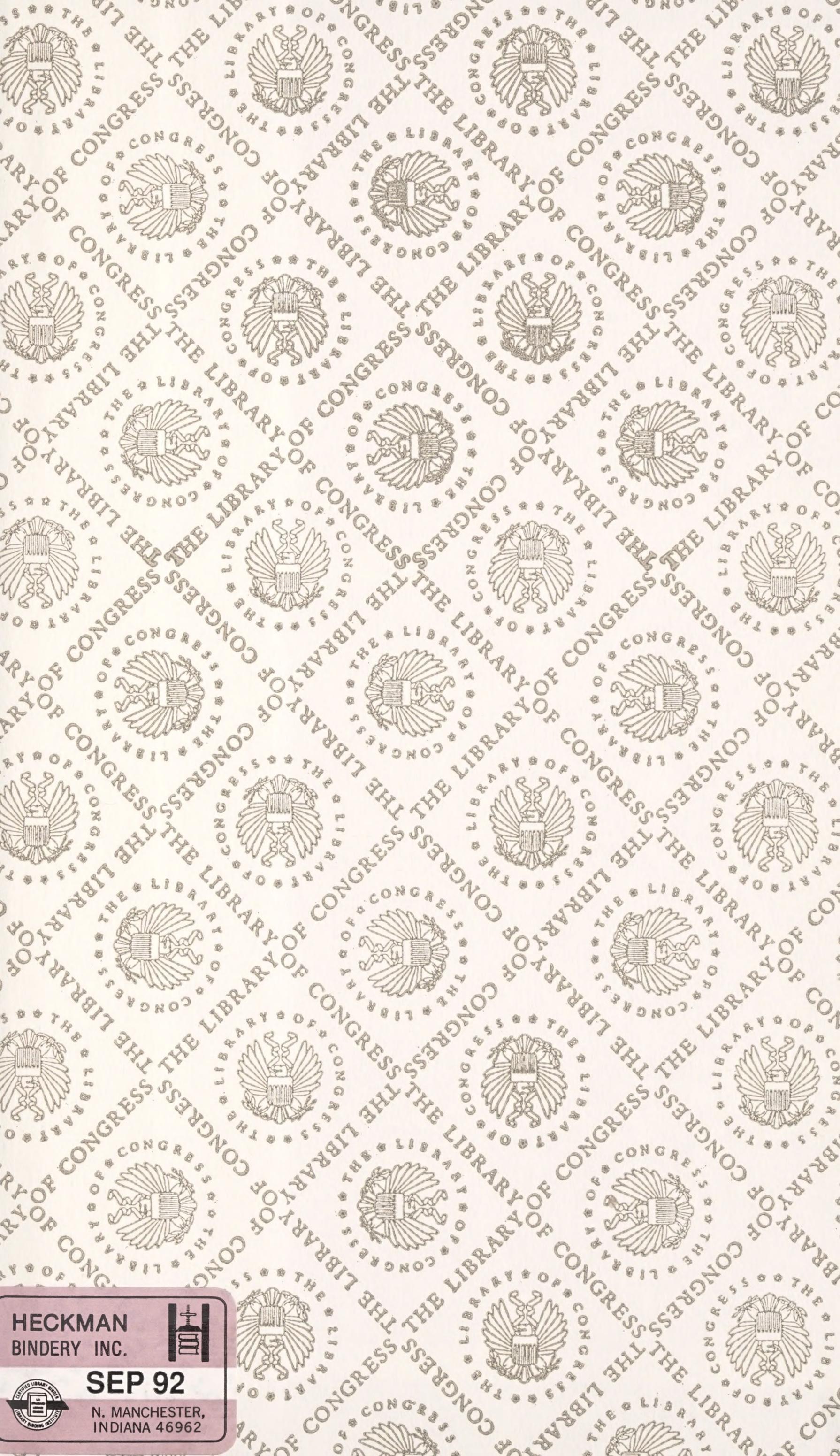
Rebellious Israel feared and quaked ; nor Himilya's sons
Pride in their towering one, ascend as on a Babel above the clouds,
Defy an insulted and sin avenging God, these but an open spacious
plain .

Scanned by Ommnicient Eye, think not to escape the merits of thy
crimes.

The mountain high, the valley low, when God out in judgment come
To avenge His slighted law, a deluge fear not,
The bow is a pledge given to man in token of the Eternal remem-
brance,
The earth no more shall be drowned, but reserved to fire,
When the Archangel,s last loud trump shall sound.

An Ark such as Noah rode triumphant o'er the wave,
A world ruined, lost by sin, will do thee no good,
Nor one by thyself prepared, but by God the Father, in Jesus Christ,
Oh, come and enter in by obedience, happy, safe, secure,
When planets disorbed rush lawless through the sky,
Above the crush and burn of worlds, forever safe at God's right hand.





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